THE

BRITISH CRITIC,

For JULY, 1802.

"Curam verborum, rerum esse volo sollicitudinem." QUINTIL.

I would have a writer careful about words, but anxious only about things.

ART. I. *The Modern History of Hindostan: comprehending that of the Greek Empire of Bactria, and other great Asiatic Kingdoms, bordering on its Western Frontier. Commencing at the Period of the Death of Alexander, and intended to be brought down to the Close of the Eighteenth Century. Vol. I. Part I.* 4to. 1l. 1s. White. 1802.

AMONG the desiderata of literature, a Modern History of India has been long and generally acknowledged to be not the least prominent. But scanty materials for such a history were till very recently to be met with, and, even at present, of the period that intervened between the death of Alexander and the commencement of the Mohammedan æra, or Hegira, only few events in the history of that country are known. Secluded by their peculiar habits, and singular code, both of religion and law, from any intimate connection with the other inhabitants of the vast continent of Asia, those nations neither solicited nor attracted the particular attention of their neighbours; and, had avarice and ambition slumbered, we might still have been as ignorant of the internal concerns of India, as were the Greeks themselves, previous to the invasion of the Macedonian prince. To the swords of successive conquerors, and the daring efforts of avarice to obtain her gold and

her gems, are we principally indebted for our knowledge of whatever has relation to this fertile region of Aſia; and, while we lament the havoc they have occaſioned in it, we muſt ſtill confeſs our obligation to the ſpirit of enterprize which, though it dictated invation, alſo prompted reſearch. The Greek, the Roman, and afterwards the Arabian traders, to the coaſts of India, carried back to their reſpective countries very imperfect and mutilated accounts of the Hindoo religion and government; nor till Mahmud and his victorious legions, in the tenth century, penetrated to Delhi and Benares, the great ſeats of government and ſuperſtition, had foreigners attained to any juſt conception of the principles on which either was founded. Since that period our knowledge of the country, and its ſacred and civil inſtitutes, has been progreſſive, but *ſlowly progreſſive*, till the induſtry and zeal of our own countrymen unlocked the ſtores of Sanſcrit knowledge, and unveiled the myſteries of the Brahmin creed.

In the work before us, Mr. Maurice has undertaken to collect together into one body, and arrange in a regular ſeries, the fragments of hiſtorical information reſpecting India, which are to be found in the early claſſical, as well as Moſlem writers, and to illuſtrate both by ſuch additional documents as are afforded by the Ayeen Akbery, the Aſiatic Reſearches, and other authentic publications; and his intention is to bring down the Indian hiſtory, collecting, as he deſcends, and incorporating together, the various accounts given by Arabian, Venetian, Portugueze, and Britiſh writers, in the ſucceſſive centuries in which they flouriſhed, to the cloſe of the eighteenth century; or as he himſelf, in his Propoſals, expreſſes that intention, "from the *guilty* conqueſts of an ALEXANDER and a TIMUR, to the *unſullied* glories, and *juſtifiable* conqueſts, of a CORNWALLIS and a HARRIS."

To an undertaking thus arduous and comprehenſive, embracing events ſo numerous and important, as well as ſo long a ſeries of ages, an undaunted ſpirit of perſeverance and unconquerable induſtry are abſolutely neceſſary; and this author, in the completion of his former engagements, has evinced that he poſſeſſes theſe qualities in no inconſiderable degree. He has our wiſhes for his ſucceſs, and adequate encouragement; and from the ſpecimen given in this firſt part of his undertaking, we ſhall make a few extracts, from which our readers may form their own judgment, relative to the merits of the plan, and the *mode* of its execution.

A general ſurvey of the country and people whoſe hiſtory he is about to write, is properly taken in the introductory chapter,

chapter, and the portrait is sufficiently animated to interest the reader in behalf of both. Of the latter, Mr. M. observes,

"Except in the single circumstance of the pure primæval religion of India, which descended from their patriarchal ancestors, having, in some melancholy instances, degenerated into idolatry, no perceivable vicissitude has taken place among this celebrated people, from the commencement of their empire to the present day. Whatever is true of them at one period, is equally true of them at another. The laws of the Medes and Persians were not more unalterable. From age to age, from father to son, through a hundred generations, the same uniformity of manners, and cast of character prevail; inexterminable by the sword, incorruptible by the vices, and unalterable by the example, of their conquerors.

"The legislator whose sublime precepts improved; the hero whose resistless sword defended; the patriot whose inventive fancy adorned, with useful and liberal arts, his favoured country, secured the fervent prayers of the grateful Indian; was first remembered with admiration, and then deified. The very animal whose milk nourished him, and whose labours turned the fruitful sod, received his tributary homage, and was ranked in order next to a divinity. Whatever has life shares his affection, and partakes of his benevolence. Hospitals are erected, and endowed with large stipends, for the preservation and support of the different species of insects and animals; and we are informed by Ovington, of a certain secretary to the English brokers of Surat, who for a long time cherished a prodigious snake in his own house, which he daily fed with bread and milk, on the supposition that its body was the receptacle of the soul of his deceased father." P. 5.

Mr. M. then, for the sake of connecting the two works, proceeds to take a summary retrospect of the events recorded in the Ancient History, particularly that part immediately preceding, which has relation to the conquests of Alexander in India.

"After having, in the ancient part of this work, considered the various accounts given by the Indians themselves of their cosmogony, and combated effectually, it is hoped, their absurd chronological assumptions, on the ground of that very astronomy on which the air-built fabric was erected; after having discussed the history of the various Avatars, and shewn the entire consonance between the oldest Indian records, respecting the creation, the deluge, and other important events, and the Mosaic, with this only difference, that the former are clothed in the veil of mythology, while the latter are radiant in the lustre of unadorned truth; after paying also that just respect which is due to the earliest historians of *classical* antiquity, even when treating of ages deeply involved in fabulous obscurity; after having displayed the romantic exploits, related by those historians, of the Indian Bacchus and Hercules, and pointed out what degree of credibility may be due [belong] to the accounts of the irruptions into India, of the Egyptian Sesostris, the Assyrian Semiramis, and other preceding invaders of India, we endeavoured to discover how far the Persians penetrated into

a country, which they for ages boaſted to have ſubdued, and rendered tributary to that enormous empire which they once poſſeſſed in Aſia. We found Alexander, in fact, grounding his right to India on the claims of the ancient Perſian monarchs, whoſe dynaſty he had utterly ſubverted, for the ſuſpended tribute; and though the claim appeared ſomewhat dubious, and the motive rather to ſatiate ambition and avarice, than to exact juſtice from the tardy Hindoos; yet we could not but admire the ardour manifeſted in exploring, and the intrepidity diſplayed in conquering, ſo vaſt and diſtant an empire.

"At that luminous period of our hiſtory, having emerged from the region of myſtery and fable, we felt ourſelves firmly treading on claſſic ground; and, taking Arrian and the other Greek hiſtorians for our conductors, we preſented to the view of the reader, that triumphant hero, with his determined Greeks, after trampling on the ruins of the Perſian empire, bending their toilſome march down the precipices of Caucaſus, or rather of Paropamiſus, a branch of the Caucaſus, towards the banks of the Indus; and we exhibited the mighty POURAVA, the Porus of the claſſics, towering above the rival princes of India, as well in the gigantic ſtature of his body as the comprehenſive faculties of his mind, with an army numerous as the locuſts, iſſuing from his renowned capital, to give unſucceſsful battle to his too powerful antagoniſt. We then accompanied the undaunted Greek down the Indus, detailed the progreſs of his haraſſed fleet, and army along the barbarous ſhore of Carmania; and, entering Babylon with him in triumph, beheld in that capital the melancholy termination of his life and his glory." P. 6.

After Alexander's deceaſe, the Macedonians were driven out of the Indian forts by Sandracottus, a young and daring ſoldier of fortune, the Chandragupta of the Sanſcrit writers, of whom Juſtin relates,

"that he was humili genere natus—*of a low deſcent*, which agrees very well with the Sanſcreet account of his maternal anceſtry, but not with what follows; for he adds, that, when a youth he was in the camp of Alexander, and had the misfortune, by ſome preſumptuous act, indicative of his future greatneſs and independence, to offend that prince, who commanded him to be put to death. The infliction of this ſentence Sandracottus avoided by a precipitate flight, and in that flight being overcome with heat and fatigue, in the midſt of a lonely foreſt, he lay down, and, while he ſlept, a lion of a vaſt ſize came to him, licked off the reeking ſweat from his youthful limbs, and, when he awoke from his repoſe, left him, without offering him the ſmalleſt injury. Whence Juſtin, or his original, Trogus Pompeius, collected this ſtory, cannot be aſcertained; but it ſavours very much of Indian romance, and poſſibly may be inſerted in ſome native account of Chandra-gupta. It accounts, however, for his determined averſion to the Greeks; for he is ſaid immediately to have collected from all quarters a band of deſperadoes, who made frequent inroads on the Macedonian camp; and theſe by degrees increaſing to an immenſe army, he attacked their colonies, and finally effected their expulſion from India. The

The ſame author tells us, that a wild elephant of uncommon magnitude and ferocity uſed frequently to come to him out of the woods, pay his obeiſance, and ſuffer him, before his troops, to mount his back with all the docility of the tameſt of thoſe animals*." P. 19.

To the above and other accounts of Sandracottus, from claſſical ſources, Mr. M. adds the native accounts of Chandragupta, which have already been given in our review of the fifth volume of Aſiatic Reſearches†, and therefore muſt not be again inſerted. The hiſtory of the ſucceſſors of that uſurper upon the throne of India is then given from the ſame writers, compared in a ſimilar manner, and their occaſional tranſactions with the Syrian monarchs of the race of Seleucus, and with the Ptolemies of Egypt. We next enter upon that of the eight Greek kings of Bactria, who, on the weſtern frontiers of India, after the decline of the power of Sandracottus, eſtabliſhed on the ruins of the Macedonian tyranny a moſt powerful dynaſty, whoſe dominions reached from the Oxus to the mouths of the Indus, and from the borders of Perſia eaſtward to the Ganges, and in the zenith of their power, under Menander, even beyond that barrier. The hiſtory of theſe Bactrian Greek Princes is detailed, by the learned Bayer, in a very ſcarce and curious tract, publiſhed at Peterſburg in 1738, and to this gentleman Mr. M. confeſſes his obligations for having cleared the way through a very dark and barren tract of hiſtorical reſearch, ſcarcely cheared by one illuminating ray. The Parthian and Roman conqueſts in India and its neighbourhood, and the connection between thoſe powers to which commerce gave birth, are afterwards diſcuſſed; the Scythian hordes, Huns, Goths, and Vandals, equally hoſtile to ſcience and commerce, are then repreſented as pouring down upon the terrified inhabitants of Hindoſtan; and theſe are ſucceeded by the Arabian and Turkiſh robbers, whoſe maſſacres and perfidies, ſanctioned by the abuſed name of religion, make humanity ſhudder. Such is the rapid ſketch of Indian Hiſtory down to the cloſe of the tenth century, with which this firſt part of volume the firſt cloſes. The terrific names of Gengis and Timur, thoſe devaſtators of the fineſt provinces of Aſia, occur later in time, and will therefore, we preſume, decorate, or rather diſgrace, the ſecond part of the preſent volume. The Annals of Abulfeda, the Dynaſties of Abulfaragius, the Saracenic Hiſtory of Elmacinus, or Al Mahin, and Feriſhta's Indian Hiſtory, are the avowed ſources whence the facts recorded are drawn,

* Juſtin, lib. v. cap. 4.
† Vol. xvi. p. 278.

and

and by which the chronological dates are regulated. What concerns the geography of theſe eaſtern regions is likewiſe profeſſedly taken from Oriental ſources, the Tables of the ſame Abulfeda, tranſlated by Greaves, Ebn Haukal, and Al Edriſi, or the Nubian Geographer.

The birth of the impoſtor Mohammed, forming a very intereſting epoch in every Aſiatic Hiſtory, but particularly in that of India, from the utter ſubverſion of its government by his followers, Mr. M. pauſes at that period to take a view of the ſtate of the Greek empire, then verging towards its decline; and alſo of that of Chriſtianity, whoſe intereſts it ſo materially affected. He obſerves, that

"Amidſt the daring innovations that defiled, and the endleſs ſchiſms that at this important criſis convulſed, the Greek church, the genuine religion of Chriſt glimmered in the Eaſt but with a faint ray. At the ſame time, ſhaken to its very foundations, equally by foreign aſſault and domeſtic diſtractions, the power of the Cæſars was haſtening rapidly to extinction. The jealous and embittered Jew had long beholden, with almoſt frantic impatience, the religion of the deſpiſed Galilean, in conſequence of the converſion of Conſtantine, decorated with all the ſplendours, and ſupported by all the energies, of imperial authority; and was willing heartily to join in any project for the utter extirpation of ſo deteſted a code, that did not offer groſs violence to the ſublime ſanctity of his own. The Perſian had marked with horror the ſacrilegious outrages committed by the intolerant zeal of the victorious Chriſtian againſt the altar of the Solar Fire, and the Pagan world in general, mourned over, and vowed revenge for, their mutilated gods and demoliſhed temples. To unadulterated Chriſtianity, there remained but few friends any where, and ſtill its moſt inveterate enemies exiſted in its own boſom, thoſe numerous ſectarians, thoſe fanciful expoſitors, thoſe wilful perverters of the ſacred text, who under the name of Arians, Sabellians, Jacobites, Neſtorians, Manichæans, and Eutychians, had publicly broached thoſe nefarious doctrines, that excited the extreme ſorrow of all the good, and provoked the contempt and deriſion of all the impious. No period, therefore, could be more favourable than the preſent, to the views of an artful and daring innovator, fraught with genius, to fabricate a new religion, and armed at the ſame time with a reſiſtleſs ſword to compel the acceptance of it." P. 152.

Of the particular ſituation of India about the ſame period, and the partition of its extenſive provinces among its various rajahs, when the Arabian generals firſt commenced their irruptions, we have the following detailed account.

"The five great princes who are ſaid to have united their forces together to oppoſe the earlieſt invaſions of Hindoſtan by the Mohammedans, are thoſe of Lahore, Delhi, Ajmere, Canouge, and Callinger, and among them, doubtleſs, were the provinces of Superior or Northern Hindoſtan divided. The more ſouthern provinces of Hindoſtan Proper,

Proper, full of impregnable hills and caſtles, that as yet diſdained a foreign lord, were tenanted by the daring race of Rajapouts, whoſe profeſſion, from their earlieſt youth, was WAR, and who, if they had not been engaged and debilitated in perpetual feuds among themſelves, would have been invincible by the armies of any foreign invader. The multitude of theſe forts wherefover thoſe lofty and almoſt perpendicular eminences of rock, or mountain, which are ſo common in India, allowed an opportunity for erecting them, affords ſufficient evidence of the diſtractions which, in ancient periods, prevailed in this country, amidſt the endleſs conteſts reſulting from the ambition and avarice of the more turbulent chieftains, among whom, in the moſt ancient annals of India, the illuſtrious family of the RANNA, noticed by the very ſame name in Ptolemy, is recorded to have been the principal. The celebrated caſtles and cities of Chitore, Mandu, Guallior, Rotas, Rantampoor, and others in that central region, were places of incredible ſtrength, and in the unimproved ſtate of the military ſcience at that period, bade defiance to all the forces the aſſailants could bring againſt them.

"The Balhara of Edriſi, and Baleocur of the claſſics, ſeems to have been the rajah of Larice, or Guzzurat; and the whole DECCAN, or *Southern India*, in which comprehenſive ſenſe the word will generally be uſed in theſe pages, as yet unviolated by foreign arms, remained in peaceable ſubjection to its native princes, the deſcendants of thoſe who reigned there when Pliny and the author of the Periplus wrote. The mighty range of the Balagaut mountains, of height almoſt inacceſſible, and in moſt places covered with impervious foreſts, perhaps coæval with the creation, ever afforded to its hardy bands of untamed warriors, an equally elevated, and from their remoteneſs a ſtill more ſecure, retreat from the invading enemy. This is abundantly proved by the innumerable, I had almoſt ſaid impregnable, caſtles and fortified cities, if poſſible, ſtill more ſtrong by art and nature than thoſe of Hindoſtan Proper, that erect their daring ſummits in the Peninſula, and known to us by modern names, but unalterably marked, as Rennell judiciouſly obſerves*, by their ſite, by the remaining monuments of Hindoo grandeur, and by other atteſting circumſtances, to be thoſe renowned in the ancient hiſtory of the country. The bold and perſevering efforts, in ſucceeding centuries, of the MOSLEM and MOGUL chiefs, to become maſters of thoſe craggy eminences, both in Hindoſtan and the Deccan, the heroic feats, as well as the artful ſtratagems, put in practice by the intrepid and ſubtle Rajah race, for the purpoſe of repelling them, together with the final ſucceſs of the former over their vanquiſhed tribe, in both extremities of the empire, will form the important ſubject of the future chapters of this hiſtory; a vaſt and ſpacious field of inquiry, or rather, ſhall I ſay, an immenſe ACELDAMA, *or field of blood*, covered with ſlaughtered millions of the human race, which the writer has not explored without the keeneſt anguiſh, nor

* "Rennell's Memoir, p. 195, edit. 1788, being that always referred to by me."

can the humane reader contemplate without aſtoniſhment and horror." P. 167.

We ſhall here cloſe our remarks on the preſent publication, reſerving ourſelves hereafter to trace ſome of thoſe dreadful irruptions which cauſed the wealth of India to be diffuſed through Aſia, eventually opened a door for the adventurers of Europe, and laid the baſis of that *imperium in imperio* at preſent enjoyed by one of the moſt powerful of her ſtates. But this muſt be when the work ſhall be continued.

ART. II. *The Complaynt of Scotland, written in* 1548; *with a Preliminary Diſſertation and Gloſſary. By John Leyden, Eſq.* 4to. 676 pp. Cadell and Davies. 1801.

IT would ill become us, who conſider ourſelves as caterers for the public, to deny or undervalue the plenty which prevails in our literary market, or the excellence of the articles with which it is ſupplied. Indeed, though we cannot quite venture, with the French philoſophers, to anticipate thoſe halcyon days when intellectual enjoyment ſhall have no bounds, and when the groſſer wants of the body ſhall be ſatisfied by *azote*, derived from the atmoſphere, we have felt great pleaſure in applauding the progreſs of our cotemporaries in almoſt every department of ſcience. But, while the ſtudy of nature, unfolding to philoſophers, at every ſtep, a more extenſive proſpect, daily attracts freſh enquirers by the hope of new and brilliant diſcoveries, our encouragement is particularly wanted by thoſe humble labourers in the field of literature who, with far lower expectations, are called upon to exert at leaſt an equal ſhare of patience and ſagacity. Such are our antiquaries of every deſcription; and all thoſe who are occupied in endeavours to unravel the intricacy of general or particular hiſtory. The hiſtorian, it is evident, cannot add to the ſtock of facts already recorded; his utmoſt efforts cannot diminiſh the diſtance at which he is placed, from the events and characters which he undertakes to deſcribe, nor diſpel the obſcurity which time has caſt in his way. On the contrary, the few rays of light which, by a judicious uſe of analogical reaſoning, he is enabled to throw upon the diſtant parts of the landſcape, though they contribute to improve his outline, will only ſhow more diſtinctly the deficiencies of his colouring, which has vaniſhed through the change of language and of manners, and which no diligence can enable him to ſupply.

We

We are therefore of opinion, that Mr. Leyden has conferred an eſſential obligation on the ſtudents of Scottiſh hiſtory, by reſtoring to light a tract of uncommon rarity, of which the learned and accurate Lord Hailes had ſtrongly recommended the publication, and which Mr. Pinkerton had deſcribed as "a moſt curious piece, well written, and fraught with great learning—the only claſſic work in old Scottiſh proſe." It certainly exhibits a curious ſpecimen of language and orthography; and, at the ſame time, preſents ſuch a complete picture of manners and ſcience at the beginning of the ſixteenth century, that it may be juſtly deemed eſſential to the elucidation of the hiſtory of that period.

The firſt duty of an editor is ſcrupulous fidelity.

"Of the Complaint of Scotland," ſays Mr. Leyden, "only four copies are known to be extant; one of which is depoſited in the Britiſh Muſeum; another belongs to his Grace the Duke of Roxburgh; a third to John M'Gowan, Eſq. and the fourth to Mr. G. Paton. All theſe copies were imperfect; but three of them have been completed from each other. The two laſt have been conſtantly uſed in this edition; and the Muſeum copy has been occaſionally conſulted. For convenience of reference, the pages in this edition correſpond exactly with thoſe of the ancient copies. The orthography of the original, however barbarous or irregular, has always been preſerved, except in the caſe of obvious typographical blunders."

The work itſelf may be conſidered as a ſort of political pamphlet. It was written for the purpoſe of proving, to the ſeveral factions by which Scotland was torn to pieces during the minority of Queen Mary, that the wiſeſt method of promoting their ſeparate intereſts was, to unite their efforts for the ſecurity of their country, and for the eſtabliſhment of regular government. It is full of good ſenſe, and breathes the true ſpirit of patriotiſm; but good ſenſe and patriotiſm alone would not have ſatisfied readers of the ſixteenth century. It was neceſſary that reaſoning ſhould aſſume the force of logical demonſtration; that every precept ſhould be traced to the authority of Cicero or of the Bible; that the learning of the writer ſhould be manifeſted by an appeal to numerous examples drawn from profane and ſacred hiſtory; and that his language ſhould be embelliſhed by the greateſt poſſible variety of oratorical and poetical ornaments. If he could introduce a few deſcriptive epiſodes, together with a dream or viſion, it was ſo much the better; and if to theſe was added a treatiſe on ſome favourite ſcience, the author might be ſatisfied with having eſtabliſhed every poſſible claim to the favour and gratitude of the public.

All this has been done in the Complaint of Scotland, which is formed of three diſtinct parts. In the firſt, the author endeavours

deavours to raiſe attention by reciting the denunciations of divine vengeance againſt the vices of nations, and by applying to Scotland the prophecies of the inſpired writers. In the third part, he ſees a viſion, in which an *affligit lady* (i. e. Scotland) relates her miſeries to her three ſons (i. e. the three eſtates of the country) arraigns the ambition and treachery of the Engliſh monarchs; detects the artifices employed by them for the purpoſe of exciting diviſions in Scotland; inveighs againſt the vices of the three orders; and exhorts them to unite againſt the common enemy. The ſecond part, which is called a *monologue recreative*, is a perfectly independent epiſode, and contains a variety of rural ſcenes and occupations, diverſified by a minute deſcription of a ſea-fight, and by a long and learned diſſertation on natural philoſophy delivered by a ſhepherd. Had this part been publiſhed ſingly, we ſhould have been almoſt tempted to ſuppoſe, that it was written for the expreſs purpoſe of exerciſing the ingenuity of future antiquaries; and we confeſs, without heſitation, that our own, even with the aid of the excellent gloſſary ſubjoined by Mr. Leyden, would have been inſufficient to guide us through ſuch a labyrinth of obſcure alluſions, had we not been aſſiſted by the "Preliminary Diſſertation" of the learned editor. Of this elaborate treatiſe, we will now preſent to our readers a very brief analyſis.

Mr. Leyden begins by examining the authority on which the Complaint has been aſſigned to Sir James Inglis, or to Wedderburne, and after having proved that the titles of theſe authors are ſupported by mere allegation, proceeds to aſcribe the work, on the ground of internal evidence, to Sir David Lindſay of the Mount.

"I am ſenſible," ſays he, "how little confidence can be placed in any argument derived from the ſimilarity of ſtyle. But there is a ſtyle of thinking, as well as of writing; a ſtyle, which every author finds infinitely more difficult to diſguiſe, than that which depends on the collocation of phraſes, and the form of words. Diverſity of topics, or ſubjects of diſcuſſion, require different combinations of ideas; but the general laws of aſſociation are ſeldom eſſentially changed: the mind retraces the ſame ſucceſſion of ideas, and reverts with fondneſs to its favourite objects. If the Complaint of Scotland be the ſolitary production of an unknown and anonymous author, his memory has faded for ever; but if it be the compoſition of an author, whoſe other productions are ſtill extant, we may expect to detect ſome traces of the ſame ſtyle of thinking, and the ſame favourite ſubjects of diſcuſſion. In the compoſitions of every author, there are many circumſtances introduced which may be termed adventitious; many ideas very ſlightly connected with the principal ſubjects, which are linked with it by accidental aſſociation. Now the more accidental the introduction of

thoſe circumſtances, and the more ſlightly they are connected with the proper ſubject, the ſtronger is the argumennt reſulting from ſuch a coincidence." P. xvii.

We perfectly agree with Mr. Leyden in theſe remarks, and are of opinion, that the numerous inſtances of ſuch coincidence which he has adduced, eſtabliſh the probability of his conjecture, as far as it can be eſtabliſhed by internal evidence. In the courſe of this diſcuſſion, Mr. Leyden has introduced a very curious extract, from a MS. tract on Heraldry, written, or compiled, by Sir David Lindſay.

The next diviſion of the Preliminary Diſſertation opens (p lxxii.) with an account of the nature of the work; the firſt part of which is examined in the following thirty pages. Here, alſo, the commentary is enriched with illuſtrations from the works of early Engliſh and Scottiſh authors, and particularly with an extract from the theological work of John de Irlandia, containing an "Oriſoun to the Holy Virgin", attributed by that writer to Chaucer, but more probably compoſed by Lydgate, and never before printed.

The editor then proceeds to examine (p. cii.) the "Monologue recreative." Here he accounts for the ſingularity of ſtyle adopted both in the rural and natural deſcriptions; the frequent uſe of words intended to expreſs by imitation the cries of birds and animals; the long vocabulary of obſolete ſea-phraſes; and the enumeration of the various pieces of artillery employed during the fifteenth and ſixteenth centuries. He then compares the paſtoral ſcene exhibited in the Complaint with the preſent manners of the Scottiſh ſhepherds; after which, he proceeds to examine and to explain very minutely, by means of appoſite quotations, the curious catalogue of dances, and the liſt of muſical inſtruments, enumerated in this ſingular chapter. Paſſing over, for the preſent, the ſimilar liſt of romances, he is led, by the philoſophical Diſſertation, to diſcuſs the aſtrological and pharmacentical opinions of our anceſtors; and thence proceeds (p. clxxviii.) to the third diviſion of the work, or Complaint of Scotland, properly ſo called.

Here, for the purpoſe of tracing the alluſions to Roman hiſtory contained in his original, he preſents to us the parallel paſſages from Ballantyne's inedited tranſlation of Livy, and adds, in a note, the metrical prologue to that work. After explaining the few alluſions to Scottiſh hiſtory, he brings together all the notices which have been preſerved reſpecting *Merlin the Wild*, whoſe pretended prophecies, as we learn from the tenth chapter of the Complaint, were circulated by the Engliſh for the purpoſe of diſpiriting the Scottiſh nation. He then

then briefly deſcribes the manners of the ſixteenth century, which he traces to the influence of the feudal ſyſtem, and the inſtitutions of chivalry, the code of which he exhibits by means of a moſt curious extract from a cotemporary work, entitled the "Porteous* of Nobleneſs"; and adds, as a counterpart to theſe laws, a ſevere ſatire on the manners of the feudal nobles, called "a diſputiſoun bitwen the bodi and the ſaule", extracted from the Auchinleck MS. This leads him to an inquiry into the origin of romance, in which he diſcuſſes the opinions entertained by Biſhop Percy, Mr. Warton, and others on this curious ſubject; and he concludes his Diſſertation by a minute examination of the long catalogue of metrical ſtories enumerated in the Complaint.

"The unexpected length to which theſe remarks have extended," ſays Mr. Leyden, "renders it impoſſible for the editor to ſubjoin, as he originally intended, an examination of the ſtyle of the Complaint, with an eſſay on the hiſtory of the Scottiſh language."

This omiſſion, however, is in part ſupplied by a moſt valuable gloſſary.

"To render this part of the work in ſome degree amuſing, he has ſometimes adduced appoſite paſſages from books and MSS. which he has had an opportunity of conſulting; and has availed himſelf of every opportunity of elucidating popular opinions and ſuperſtitions, which, from their fleeting and unſubſtantial nature, are ſubject to ſlow and almoſt imperceptible gradations of change. To ſuch popular opinions and traditions, there are numerous alluſions in our oldeſt and moſt reſpectable writers, which preſented no difficulty to their contemporaries; and hence, the neceſſity of explaining theſe alluſions has ſeldom been perceived, till the opportunity was loſt. Though he thinks that theſe traditions may often illuſtrate both hiſtory and literature, he is unconſcious of yielding them an improper deference, where any other kind of evidence could be procured. But where the ſteady light of hiſtory fails, the dark lantern of tradition is all that remains to ſhed an uncertain glimmering beam over the darkneſs of the ages that have paſſed away. "Cura non deeſſet, ſi qua ad verum via inquirentem feret: nunc, fama rerum ſtandum eſt, ubi certam derogat vetuſtas fidem." Liv. l. vii. c. 6.

From the preceding ſhort and ſummary view of the materials brought together by Mr. Leyden, it will appear that he is eminently qualified, by the extent and variety of his ſtudies, as well as by his poetical taſte, for the taſk which he has undertaken. The numerous proſe ſpecimens interſperſed in his Diſſertation, are no leſs intereſting from the ſubjects which they illuſtrate, than as contributions to the hiſtory of our language;

* "Porteous or pertuis, quaſi *portes vous*"; a catalogue, vademecum, or manual.

and

and the poetical extracts poſſeſs, generally, conſiderable merit independent of their rarity. We only lament that the ingenious editor has omitted to add, to his Diſſertation, a general table of contents, for the purpoſe of eaſier reference. We are aware that this omiſſion cannot now be repaired, becauſe the commentary on the Complaint of Scotland muſt probably ſhare the fate of its original, and may never reach a ſecond edition; but we conceive that the maſs of materials here collected might, without much difficulty, be thrown into a more popular form, and thus find acceſs to many claſſes of readers, whoſe curioſity will be inſtantly repreſſed by the obſolete language and uncouth orthography of the 16th century.

ART. III. *A Collection of Acts and Records of Parliament, with Reports of Caſes argued and determined in the Courts of Law and Equity reſpecting Tithes. By Henry Gwillim, Eſq. One of His Majeſty's Judges of the Supreme Court at Madras. In Four Volumes.* 8vo. 2l. 12s. 6d. Butterworth. 1801.

THE learned Judge has intimated in his Preface, that this Collection of Caſes is the precurſor of a treatiſe on the ſame ſubject. That

"it contains the materials with a few hints and incidental paſſages, thinly ſcattered over our juridical hiſtories, from which the doctrines which the tract would eſtabliſh muſt be collected, and is in truth the foundation upon which the poſitions there advanced muſt be ſupported."

It is a collection of all material Acts and Records of Parliament relating to the ſubject of Tithes, together with the deciſion of the ſeveral courts of law and equity. They are diſpoſed, with few interruptions, in chronological order. This arrangement is of conſiderable advantage to the learned, as it enables them to trace the gradual advancement of the law, to ſee how its branches have flouriſhed or decayed, and what have been removed by time, or lopped off by ſtatute. It is, on the other hand, of no diſadvantage to thoſe who may conſult it with the mere purpoſe of diſcuſſing a particular ſubject, as the correſponding points are brought together in a very good Index, compiled by another gentleman; and will, we truſt, ſpeedily be developed more effectually by the Treatiſe which Judge Gwillim has promiſed the profeſſion, and of which the preſent Collection conſtitutes the pyramidal baſe.

Of the reported Caſes, many appear for the firſt time in print, and others in a more correct and perfect ſtate. The

perſons

perſons by whom the manuſcripts were communicated, are generally mentioned, either at the head of the caſe, or in a note ſubjoined to it, and are ſome of the firſt names in the profeſſion; and the author ſtates, that where he has omitted to notice the ſource of communication,

"it is not becauſe he does not think the report of equal authority, and entitled to equal credit with the others; but becauſe it was communicated with an injunction to conceal the ſource from whence it was derived."

Judge G. intimates, that he had ſome doubts whether he ſhould inſert in the Collection any other than the manuſcript Caſes.

"But upon conſulting," ſays he, "with men whoſe opinions I reverenced (and their opinions were peculiarly entitled to reſpect in a caſe of this kind, for they were neither authors nor bookſellers) I was adviſed to make my collection as full as poſſible. It ſeemed to them that it would be wrong to confine myſelf only to thoſe detached portions of hiſtory which had hitherto lain in manuſcript; that there was an awkwardneſs in partial reference and partial detail; and that I ſhould render a ſervice not altogether unacceptable to the profeſſion (for I ſhould ſerve them much manual labour and muſcular exertion) if I were to preſent to them, in a commodious form, the ſeveral caſes upon the ſubject of tithes which lie diſperſed in many a cumbrous folio."

It is not eaſy to diſcover why the advice of an author ſhould be entitled to ſo little reſpect in the opinion of another author, on the ſole ground of his function; or why a ſenſible man ſhould be diſabled from offering advice as to the conſtruction of a book, becauſe he had already given one to the world. We cordially agree in the propriety of publiſhing the entire Collection of Caſes; but a better reaſon might have been ſuggeſted than thoſe which theſe friends, who were "neither authors or bookſellers," have aſſigned.

Many perſons are intereſted in the ſubject of tithes, who are not of the profeſſion; and moſt of the earlier Caſes are contained in books not eaſily attained, and are written in the old Norman French. Unleſs theſe Caſes, therefore, had been collected here, they would be altogether locked up from the gentry and clergy, and in general from attornies, except ſo far as they are contained in Rayner, Burn, and that moſt valuable book, "Watſon's Complete Incumbent."

Theſe volumes, containing the Acts of the legiſlature and deciſions of courts of juſtice, are not the ſubject of criticiſm, beyond this account of the contents and general mode of arrangement. We can only ſtate, that we have compared ſome of the tranſlations from the year books, and found them exact;

and

and that the manuſcript caſes are cited from collections which beſpeak their weight and authority.

Judge Gwillim accounts for the delay of this publication, and his general treatiſe, partly from the difficulty of collecting manuſcripts, and partly from the dangers which threatened the right of tithes, in common with the remaining bulwarks of the ſtate.

"It ſeemed of little purpoſe," ſays the learned Judge, "to ſtate and diſcuſs the law, when the ſubject matter itſelf was threatened with annihilation, when men were induſtriouſly taught to believe that agriculture would derive vigour from the abolition of tithes, and the ſtate would find reſources in their ruins. A bold financial policy, favoured by the indifferency of a great part of mankind to every thing connected with religion, and ſupported by the zeal of ſectariſm, the wiles of intereſt, and the prejudices of ignorance—at the view of ſuch a combination, acting at a moſt alarming juncture, amidſt the diſtreſſes of war and of ſcarcity, I will confeſs I have often thrown down my pen, and deſiſted from the purſuit of an enquiry which ſeemed to be fruitleſs."

But the danger is, we truſt, for ever averted from the country. The ſkirmiſhes and inroads of a few agricultural Diſſenters, can give no real cauſe of alarm. They may render the country watchful, but cannot corrupt the great body of a people, virtuous in the main, and firmly attached to their eſtabliſhments, both civil and religious. Tithes will long continue exigible by the laws of England; and from the learned editor of Bacon's Abridgment, we may expect an uſeful treatiſe on the ſubject. We are indeed happy to learn, that it is in a ſtate of conſiderable forwardneſs for publication. One of the beſt means to preſerve a mutual harmony between the clergyman and his pariſhioners, is to draw a clear boundary line between their reſpective rights. To do ſo facilitates the progreſs of religion, and advances the general moral intereſts of mankind.

ART. IV. *Six Letters to Granville Sharp, Eſq. reſpecting his Remarks on the Uſes of the Definitive Article, in the Greek Text of the New Teſtament.* 8vo. 154 pp. 4s. 6d. Rivingtons. 1802.

A GREAT acceſſion of authority, and, we truſt, a proportionable increaſe of celebrity, will be given by theſe acute and learned Letters, to the Remarks of Mr. Granville Sharp on the Greek Article, which, in our 15th volume (p. 70) we introduced to public notice, as of the higheſt utility and importance.

portance*. Thoſe Remarks, it muſt be recollected, are not merely of a philological nature, as the title might ſeem to imply; but, by means of a clear idiom and analogy of the Greek language, eſtabliſh certain texts of the New Teſtament, as invincible barriers againſt the doctrines and ſubterfuges of Socinian teachers.

This account applies principally to the firſt rule laid down in the Remarks, to which alſo the Letters now announced refer; and we muſt remind or inform our readers, that by the natural and neceſſary operation of this rule are produced theſe texts; "according to the grace of Jeſus Chriſt, *our God*, and Lord;" (2 Theſſ. i. 12)—"waiting for the glorious appearing of *our great God and Saviour*, Jeſus Chriſt;" (Titus ii. 13) and ſome others of ſimilar force; in which paſſages, by the vicious neglect of the rule, God and Chriſt have been ſeparated into two perſons, in our public verſion, contrary to the intention of the original writer, and the undoubted idiom of the language in which he wrote†.

According to our own opinion, formed with the ſtricteſt attention to the evidence produced, this rule, as ſtated by Mr. Sharp, appeared perfectly clear; and the deductions from it no leſs than inevitable. We conſidered it as founded in truth, and demonſtrated with ability. But we ſee, with much additional ſatisfaction, the explicit teſtimony of ſo great a maſter of Greek literature as Mr. Burgeſs, ſtated in the ſecond edition of the Remarks. His opinion was before implied in the act of publiſhing the Remarks, and was otherwiſe intimated in the firſt edition; but it is now, in an introductory Letter to Mr. Sharp, expreſſed in the ſtrongeſt terms.

"That you have happily and deciſively applied your rule of conſtruction to the correction of the common Engliſh Verſion of the New Teſtament, and to the *perfect eſtabliſhment* of the great doctrine in queſtion, the DIVINITY of CHRIST, no impartial reader, I think,

* A ſecond edition of Mr. Granville Sharp's Remarks has very recently been publiſhed, by the original editor, Mr. Burgeſs, Prebendary of Durham, and is ſold by Vernor and Hood, Rivingtons, and Hatchard. As accidentally we have not the former edition at hand, to make an accurate compariſon between them, we ſhall not at preſent give a ſeparate article on the new edition, nor at all, unleſs we find the alterations important.

† The rule may be thus briefly and looſely expreſſed, though to be ſtrictly accurate it will require, as Mr. Sharp has given it, more limitations. "When two nouns deſcriptive of a perſon and united by a conjunction, have only one article prefixed to both, they are both intended to deſcribe the ſame perſon." This rule is uniformly followed by all Greek writers.

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can doubt, *who is at all acquainted with the original language of the New Teſtament.*"

When it is conſidered, that the writer who gives this teſtimony is Mr. Burgeſs, whoſe knowledge of the Greek language qualified him, very early in life, to produce a much improved edition of one of the acuteſt books we have on Greek literature, *Dawes's Miſcellanea Critica*; and who from that time to this has diſtinguiſhed himſelf by various works illuſtrative of the Greek language, and the authors who have uſed it, the force and value of the deciſion may be duly eſtimated. Speaking further of the rule in queſtion, the ſame learned editor ſays to Mr. Sharp, "I call the rule *yours;* for though it was acknowledged and applied by Beza and others* to ſome of the texts alledged by you, yet never was it ſo prominently, becauſe ſingly, or ſo effectually as in your Remarks." This teſtimony of Theodore Beza, an acknowledged ſcholar, and a tranſlator of the whole New Teſtament, is particularly valuable; and as it has not been given at length, in what has hitherto been publiſhed, we ſhall here inſert it. In commenting on the text, Titus ii. 13, επιφανειαν της δοξης του μεγαλου Θεου κ̣ σωτηρος ἡμων Ιησου Χριστου, after ſpeaking of the επιφανια, which he rightly inſiſts muſt belong to Chriſt, and which he tranſlates *adventus*, he thus proceeds: "Quod autem ad alterum attinet quum ſcriptum ſit, τ. του μεγαλου Θ και σωτηρος ἡμων I. X. non autem του μεγαλου Θεου και του σωτηρος, dico non magis probabiliter iſta poſſe ad duas diſtinctas perſonas referri, quam illam locutionem ὁ Θεος και

* Beza is not the only one among the biblical critics who has noticed this idiom, it has occaſionally been urged by various writers. Abundant praiſe is due to Mr. Granville Sharp for bringing it forward in the diſtinct manner he has, and for illuſtrating it by ſo great a variety of appoſite examples; but we muſt not, if we would be correct, conſider it as his diſcovery, even among the moderns. Wolfius ſays, "Articulus του præmittendus fuiſſet voci σωτηρος (in Tit. ii. 13) ſiquidem hic a μεγαλῳ Θεῳ diſtingui debuiſſet." *In loco.* Druſius, on the ſame text, ſays, "Non ſolum Deus, ſed etiam *Deus Magnus* vocatur hic Chriſtus" (in Crit. Sacro); where, though the rule is not mentioned, it is taken for granted as undeniable. Biſhop Bull, Calovius, Vitringa, and Dr. Twells, are all referred to by Wolfius, as ſupporting this ſenſe, on the verſe of Titus above-mentioned; and Eraſmus, who ſpeaks of that paſſage as ambiguous, had too much knowledge of Greek not to own, that the omiſſion of the Article had ſome force againſt that opinion. "Quanquam *omiſſus articulus*, in libris Græcis, facit *nonnihil* pro diverſa ſententiâ. Μεγαλου Θεου και Σωτηρος, evidentius diſtinxiſſet Perſonas ſi dixiſſet, και του Σωτηρος." *Rev.*

παλης Ιησυ Χριςυ. Nam id certe poſtulat Græci ſermonis uſus, *quum unus tantum ſit articulus, duobus iſtis*, nempe Θευ και σωτηρος, Θεος και πατηρ, *communis:* quum præſertim, ut antè dixi, nunquam επιφανεια aut παρεσια niſi uni Filio tribuatur. Itaque ſic concludo, Chriſtum Jeſum hìc apertè Magnum Deum dici, qui et beata illa ſpes noſtra metonymicè vocatur. Illi igitur ut verè magno et æterno Deo, ſit gloria et laus omnis, in ſæcula ſæculorum." Here the rule, reſpecting the Article, is diſtinctly laid down, as by Mr. Sharp, and the ſame concluſion, with equal diſtinctneſs, drawn.

But the authority of Beza, or of any modern, was not ſufficient for the ingenious writer of theſe Six Letters*. He thought of a higher appeal, to the Greek Fathers; as men who could not but be competent judges of their native language. "If Mr. Sharp's rule be true," ſaid he, "then will *their* interpretation of thoſe texts be invariably in the ſame ſenſe in which he underſtands them." P. 3. To theſe judges then he appealed; and, by a moſt laborious examination of their works, has produced ſuch an additional teſtimony, in behalf of the rule, as cannot fail to aſtoniſh thoſe who are moſt unwilling to be convinced. When we think of examining, for a few texts, the voluminous works of ſeventy Greek and near ſixty Latin Fathers, and other Divines, beſides theological collections of great magnitude, we think of a labour, which reſembles rather the indefatigable diligence of former times, than the ſupineneſs of modern reſearch. Yet ſuch was the origin of the preſent volume, and ſuch the induſtry and acuteneſs employed to furniſh the materials.

In the ſequel to Mr. Sharp's Remarks are nine examples of his firſt rule, eight of which are ſuch as muſt, by their genuine application, introduce important alterations in the verſion, and become, only by being rightly tranſlated, direct aſſertions of the Divinity of Chriſt†. Theſe eight examples therefore are made the ſubject of the preſent Letters, in which they are regularly diſcuſſed in order, as to the manner in which they were read and underſtood by the ancient Fathers‡. In making this examination, to the extent which we have already mentioned,

* This writer we learn, on enquiry, to be Mr. C. Wordſworth, of Trinity College, Cambridge; who, though he modeſtly withheld his name at firſt, is not, we underſtand, anxious to be concealed.

† The remaining example, which is the third in order, has no operation of that kind; and ſeems to be introduced chiefly for the ſake of eſtabliſhing the reading πνευματι Θευ, from the Alexandrine, and other MSS. in Philipp. iii. 3. See p. 31, ad edit.

‡ They are ſet down together at p. vi.

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the moſt important reſults were found, as might be expected, in the writings of the Greek Fathers: and as we have ſtated the appeal to their accurate knowledge of their own language as the chief object of theſe Letters, we ſhall, in our report upon them, pay little attention to any other authorities.

1. The firſt of theſe eight examples adduced by Mr. Sharp* is Acts xx. 28; but as this is not applicable, unleſs τȣ Κυριȣ καὶ Θεȣ can be proved to be the genuine reading, which is very doubtfull†, it is paſſed over in theſe Letters‡. But the queſtion concerning the right reading ſtill remains open.

2. The ſecond example is Epheſ. v. 5, ȣυκ ἐχει κληρονομιαν ἐν τῃ βασιλειᾳ τȣ Χριȣ καὶ Θεȣ§, rendered in our common tranſlation "hath any inheritance in the kingdom of Chriſt and of God"; but, according to the rule of conſtruction laid down by Mr. Sharp, "in the kingdom of the Chriſt and God"; or, according to an explanatory ſubſtitution, uſual with our tranſlators in other caſes, "of Chriſt, *even* of God"; meaning that it is one and the ſame perſon who is here called both Chriſt and God. The examination here taken up‖ is, whether this text was ſo underſtood by the Greek Fathers, or in any other way. The concluſion is, as this author tells his correſpondent, "that no other interpretation than *yours* (Mr. Sharp's) was ever heard in all the Greek churches." The paſſages that moſt remarkably prove this (for we cannot be expected to cite them all, or to notice the incidental diſcuſſions¶) are the following: 1. A paſſage in the fifth Homily of St. Chryſoſtom, on the incomprehenſible nature of God, where this text is cited, with three other of the ſtrongeſt ſcriptural declarations, to ſhow that Chriſt is God. 2. A paſſage from Cyrill of Alexandria, who, after quoting this verſe from the Epheſians, ſays, ἰδȣ παλιν χριȣον ονομασας ευθυς ȣυτον εισφερει καὶ Θεον. "Obſerve again, that having named Chriſt, he immediately adds, *that he is alſo God.*" In other parts of his works, the ſame Father cites this verſe, as denominating our Saviour both Chriſt and God, Χριȣον ȣὐτον ȣνομαζε καὶ Θεον, ȣὕτω λεγων. "He calls Chriſt himſelf God alſo, when he thus ſpeaks", namely, when he writes this verſe. 3. The teſtimony of Theodoret is no

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* P. 27, ſecond ed.

† Bengelius notices this reading, but marks it with ε, one of his ſigns of diſapprobation.

‡ See Letter II. p. 12. § Sharp, p. 30.

‖ Lett. II. p. 12.

¶ Theſe are numerous, and the extreme candour and caution of the author appear in every inſtance.

leſs explicit, for he cites this verſe with that to Titus (ii. 13) and others expreſsly for the ſake of proving, that Chriſt is God, and in one of the paſſages inadvertently ſubſtitutes τȣ Χριϛȣ τȣ Θεȣ as perfectly equivalent to τȣ Χριϛȣ καὶ Θεȣ. Having given theſe leading ſpecimens, let us ſum up the whole of what is done reſpecting this verſe, in the words of the letter-writer himſelf.

"We have referred to twenty-one Greek paſſages in which the words ἐν τῃ Βαϛιλειᾳ τȣ Χριϛȣ καὶ Θεȣ are quoted. Of theſe, we conſider twelve as determining nothing either way with reſpect to the meaning of thoſe particular words: but then we obſerve, that it is not for the ſake of thoſe words that their quotations are made. The remaining nine are, with one voice, clear teſtimonies for your (Mr. Sharp's) interpretation. That is, in fact, all the Greek authorities that do ſpeak at all are on your ſide." P. 36.

Much diſcuſſion is alſo taken up in this Letter concerning the comparative value of the Latin writers, and the weight of their teſtimony when they are contrary to the Greek: but this, which is managed with great judgment, we cannot repeat.

3. On the next example*, (2 Theſſ. ii. 12) which is the ſubject of the third Letter, it ſo happens that there are no deciſive authorities. The verſe appears not in the polemical writings of the Fathers, becauſe it contains nothing deciſive againſt the Arians†, with whom their chief controverſies were carried on: and they who wrote continued commentaries ſaw no occaſion to expatiate upon words which to them appeared perfectly clear. This example therefore does not long detain the writer of the Letters, who is careful however to remark, that nothing appears againſt the propoſed interpretation, and that ſeveral preſumptions ſtrongly favour it.

4. In the fourth example‡, (1 Tim. v. 21) we are again in part deſerted by the reading of the text, the citations of the Fathers being made in general without the important word κυριȣ,§ thus removing it from any application of the rule. It

* The third here, the fourth in Sharp (p. 34) tranſlated by him "according to the Grace of Jeſus Chriſt, our God and Lord."

† Who allowed the Divinity of Chriſt, which this verſe aſſerts, but conceived his Godhead to be of a ſecondary kind, againſt which it ſays nothing. Had it placed Chriſt before the Father it would have been often cited.

‡ The fifth, in Sharp; p. 38.

§ Thus: ἐνωπιον τȣ Θεȣ καὶ Ιηϛȣ Χριϛȣ, which makes it no longer an example of Mr. Sharp's rule. The common reading is τȣ Θεȣ καὶ κυριȣ Ι. Χ. On looking back to our article on Mr. Sharp's book (vol. xv. p. 71) we perceive that, in the hurry of a periodical preſs, we ourſelves have omitted κυριȣ. A moſt material error. Alſo τȣ before Χαριτ, in the preceding text.

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ſtill however remains to be enquired, which is the proper reading of the verſe, by means of MSS. and verſions, a ſearch which the preſent author does not fully undertake (as being foreign to his immediate object) but touches with great judgment. Mr. Sharp ſays, that the word χριϛϖ is omitted in the Alexandrine MS. contrary to the authority of Wetſtein and Grieſbach, who aſſert it of κυριϖ. We have examined the MS. itſelf, and find that Mr. S. is in this inſtance miſtaken, and that κυριϖ is the word omitted, the text being ενωπιον ΤΟΥ ΘΥ ΚΑΙ ΧΥ ΙΥ, which are the undoubted abbreviations of Θεϖ και Χριϛϖ Ιηϛϖ.

On this paſſage alſo occurs the only apparent contradiction of Mr. Sharp's rule which the whole reſearch has produced, in three citations, namely, from Chryſoſtom, Œcumenius, and Theophylact, in which τϖ Θεϖ και κυριϖ is retained, and yet the words are interpreted of two perſons. As the only ſolution of this difficulty, Mr. Wordſworth ſuggeſts, that the MSS. of theſe writers had not κυριϖ, which, with reſpect to the two latter, appears probable. But here he does not quite retain his uſual acuteneſs; for Chryſoſtom, (unleſs it be an error of the preſs in this book) muſt have had κυριϖ, as he has, peculiarly to himſelf, the additional word ἡμων ſubjoined. But it may fairly be conjectured, that he read it και ΤΟΥ κυριϖ ἡμων, which, by inſerting the article again, equally removes it from the influence of our rule. As a collateral proof (and a very ſtrong one it is) that the inconſiſtency of conſtruction, apparently found in theſe three paſſages, could not really belong to them, this author obſerves that ſimilar phraſes in the ſame three Greek Fathers*, and the very words ὁ Θεος και κυριος, in twenty-ſix citations from others, are uniformly referred to one perſon.

5. The fifth example† (2 Tim. iv. 1) which is nearly in the ſame words as the preceding, ſhares a very ſimilar fate: being removed from the influence of the rule, by the repetition of the article τϖ Θεϖ και τϖ κυριϖ. Mr. Sharp, however, alledges that τϖ Θεϖ και κυριϖ is the reading of the Alexandrine MS. But the text of that MS. gives, as in the former paſ-

* It is a very ſingular and curious proof of diligence, that the author of theſe Letters ſhould be able to ſay (even with the modeſty he obſerves in it) of four ſmall words, ὁ Θεος και κυριος, that they occur together but once in the twelve huge folios of Chryſoſtom. The one paſſage in that writer is τον κοινον ἡμων Θεον και κυριον τον Χριϛον. A very ſtrong one in all reſpects. See p. 56.

† Sharp's 6th. p. 39.

ſage,

ſage, ΤΟΥ ΘΥ ΚΑΙ ΧΥ ΙΥ, του Θεου και Χριϛου Ιησου. It remains therefore to confirm the reading he ſupports, by other authorities.

6. If we have had difficulties reſpecting the readings of ſome of theſe examples, we ſhall have none in that to which we are now arrived*. It is that in the Epiſtle of St. Paul to Titus (ii. 13) επιφανειαν της δοξης του μεγαλου Θεου και σωτηρος ημων Ιησου Χριϛου: a text of which the reading is uniform, and the interpretation of the Fathers exactly conſiſtent with that at preſent under conſideration. The text was urged by them, in general, againſt the Arians; not to prove that Chriſt is God, for that was granted by both parties, but to prove that his Godhead is not inferior to that of the Father, becauſe the Apoſtle here calls him "the GREAT GOD." To this argument it was indiſpenſably neceſſary that the paſſage ſhould be underſtood, according to Mr. Sharp's tranſlation, "the appearance of the Glory of our GREAT GOD and SAVIOUR, JESUS CHRIST": and not, according to our public verſion, "the great God, AND our Saviour Jeſus Chriſt."

On this text the authorities are ſo deciſive, that we ſhall content ourſelves with recounting their numbers, inſtead of eſtimating their force. The Greek authorities are fifty-four in number, as cited in theſe Letters†, and extend from the ſecond century to the twelfth, a period of nearly a thouſand years. In this inſtance alſo the Latin Fathers and divines bear the ſame teſtimony, with very few and inconſiderable exceptions, and are cited to this effect in about ſixty inſtances. Even the heretics of the Latin Church, till very late times, acknowledged the interpretation contended for by Mr. Sharp; and that adopted in our public verſion "was never once thought of in any part of the Chriſtian world, even when Arianiſm was triumphant over the Catholic faith. Surely," adds the author of theſe Letters, and we heartily add with him, "this fact might of itſelf ſuffice to overturn every notion of an ambiguity in the form of expreſſion." P. 95.—The perfect eſtabliſhment even of this one text, in the ſenſe here aſcribed to it, if that were all that could be done, ought to give the Socinian ſome apprehenſion, when he preſumes to degrade to the rank of a mere man, him whom the Apoſtle Paul unequivocally ſtyles "the GREAT GOD." We believe indeed with the author of the Letters, that even the leaders of the ſect have had their ſecret compunctions on this ſubject‡.

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* Mr. Sharp's 7th Ex. p. 42. Of theſe Letters the 5th, p. 65.

† And the author ſhows that he could have increaſed them.

‡ See p. 66.

7. Of the two remaining examples, we muſt expect to find leſs illuſtration. The Catholic Epiſtles were leſs quoted, and leſs commented upon, than thoſe of St. Paul; and even Chryſoſtom, voluminous as he is, deſerts us when we come to the ſecond Epiſtle of St. Peter. The ſeventh example* is taken from that Epiſtle; 2 Pet. i. 1. Εν δικαιοσυνη τυ Θευ ἡμων και σωτηρος Ιησυ Χριςυ, that is, in the common verſion, "through the righteouſneſs of God†, and our Saviour Jeſus Chriſt": in Mr. Sharp's rendering, "through the righteouſneſs of *our God and Saviour*, Jeſus Chriſt." The authorities of the Fathers, both Greek and Latin, are here neutral; but it is ſomething of importance to our enquiry (which is noted by Mr. Sharp) that Wickliff, Coverdale, Matthews, Cranmer, the Geneva and Rhemiſh Bibles, Doddridge, Scattergood, Weſley, and Purver, all tranſlate the words according to his rule.

8. We come now to the laſt of theſe examples, Jude, ver 4, τον μονον δεσποτην, Θεον, και κυριον ἡμων, Ιησυν Χριςον, αρνεμενοι. ‡ "denying our only maſter, God, and Lord, Jeſus Chriſt." Here is ſome difficulty in the reading, θεον being wanting in many MSS. The chief teſtimony adduced is from ſome ſcholia of the 11th century, publiſhed by Profeſſor Matthæi, which conclude ὁτι εἰς εστιν ὁ παλαιας και νεας διαθηκης Θεος και κυριος, Ιησυς Χριςος. "that there is one Jeſus Chriſt, the God and Lord of the Old and New Teſtaments."

We ſhould here finiſh, but that the author of theſe Letters has ſuggeſted a new paſſage as belonging to the ſame interpretation, though not to the ſame rule§. This is James i. 1. Ιακωβος Θευ και κυριυ Ιησυ Χριςυ δυλος, where, though the article is not prefixed to Θευ, it is thought probable, and by ſome proofs much confirmed, that the Apoſtle meant to ſtyle himſelf, "a ſervant of our God and Lord, Jeſus Chriſt." The author concludes his collection by various paſſages, from twenty different Greek writers, exemplifying the alledged uſe of the Article, and many of them ſtrongly declaring the Godhead of Chriſt.

Thus have we completely ſhown the ſubſtance of the information contained in theſe Letters. It is extremely important; and, though the candour of the letter-writer prevents him from attempting to take advantage of any dubious text or readings, the whole maſs of evidence which he has collected is

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* Sharp 8th, p. 44. Letter VI. p. 103.

† Erroneouſly printed, in Mr. Sharp's remarks, "of *our* God." P. 45, 2d edit.

‡ Sharp's Ex. 9, p. 46. Letters, p. 108.

§ See alſo Rev. xix. 17, if the true reading there ſhould turn out to be δειπνον τυ μεγαλυ Θευ, inſtead of δ. το μεγα τυ Θ. See p. 66.

abundantly

abundantly ſtrong and valuable. The work is rendered of additional value by ſupplemental tables of the Greek and Latin Fathers, placed in chronological order, with ſome account of their extent, and of the editions uſed by the author. We cannot conclude without recommending to every diligent ſtudent in divinity to read both this book and that of Mr. Sharp, to confirm themſelves in that doctrine of which the primitive church never entertained a doubt*, the "DIVINITY of our BLESSED SAVIOUR." Nor ſhall we attempt to conceal, that we view with great pleaſure theſe rational endeavours to ſupport a doctrine ſo fundamental to our religion.

ART. V. *Military Obſervations. By Captain Aylmer Haly, of the King's own Infantry.* 33 pp. Egerton. 1801.

WE have frequently had occaſion to regret, during the courſe of (what we are now happy to call) the late war, that ſo many writers have thought it neceſſary to elucidate the ſyſtem of military tactics; becauſe, though they did not materially deviate from the eſtabliſhed regulations, yet by the variety of their inſtructions and arrangements, they introduced confuſion into a ſyſtem, which the publications of General Dundas had rendered ſufficiently clear. We long ago, on the ſoundeſt military advice, profeſſed a decided approbation of the inſtructions formed by that General, and ſanctioned by his Majeſty; and we do not ſcruple to hazard the opinion, that if officers of all ranks would condeſcend to make themſelves complete maſters, both of his theory and his practice, and if they poſſeſſed preſence of mind ſufficient to avail themſelves of them in the day of battle, no circumſtance could occur which would throw an army, acting on ſuch principles, into confuſion. But the publication now before us comes not within the ſphere of theſe objections, becauſe it does not interfere with the preſent ſyſtem; but propoſes to ingraft a new mode of warfare upon it. Let us now take a ſhort ſurvey of the author's plan, and examine how far it may be conſidered an improvement.

Firſt, with reſpect to the formation of the battalion, we will allow the author to change the name of grenadiers into veterans, if he pleaſes; and, we think, indeed if the French and

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* Notwithſtanding the daring aſſertions that have, in modern times, been made to the contrary.

Ruſſian

Ruſſian mode of ſelecting them, on account of their merit and ſervice, was adopted, it would be much more eligible, than the attention which is paid in our army to their height and ſize only; but we cannot ſo readily accede to the propoſal of exchanging the light company for a troop of huſſars. Had the author ever ſerved in the cavalry, he would have known, that a corps of horſe can never be formed on the drill of a battalion of infantry, and that where there is not a regular eſtabliſhment of riding maſters and rough riders, neither horſes or men will ever be in ſuch a ſtate of diſcipline, as to enable them to act againſt regular troops. Cavalry can only be trained with effect in large bodies; but they may be, and always are, detached in whatever proportions they are wanted; and we perfectly agree with the author in thinking, that where the ground will permit them to act, infantry ſhould never enter the field without being ſupported by them, either on their flanks or in their rear.

We now come to the mode in which this body is to act, which is in ſome degree ſanctioned by the opinion at preſent entertained of the utility of markſmen, or, as the French call them, *tirailleurs*. Every man who has been on ſervice knows the difficulty of rallying a body of men, after their ranks have been once broken; we much fear, therefore, though in theory and on paper the plan appears ſpecious and eaſy to be effected, it would be found in the heat of ſervice, that the ſkirmiſhers who had been advanced to harraſs the line of the enemy, and who would not be induced to retire until they felt themſelves ſeverely galled by the fire of a ſolid body in their front, would not be induced to take up their former poſts in the battalion, but would ſeek for ſhelter and repoſe in the rear, after the ſevere employment in which they had been engaged in the front. For theſe reaſons, therefore, as alſo perhaps from ſome diſlike to innovation, where we are not convinced of the benefits likely to ariſe from a change, we cannot refrain from prefering the mode at preſent in uſe, of employing men from the flanks (diſtinct corps, if they can be had) and ſuffering them to retreat, when called in, through the intervals, becauſe the line or main body is thereby preſerved entire, and is ready to charge the enemy, the moment the ſkirmiſhers have unmaſked it.

The large proportion of ſkirmiſhers here propoſed to be employed, will always outflank the battalion; the field-pieces therefore cannot be uſed on the flanks of the ſkirmiſhers, without being ſo far advanced, and ſo widely ſeparated from the flanks of the battalion, as to be in danger of falling into the enemy's hands when the ſkirmiſhers retreat; much leſs

would

would the huſſars be able to act, when cooped up between the field-pieces and the battalion.

The propoſal of mounting infantry behind cavalry was exploded ſo long ago, that we are ſurpriſed to ſee it again revived by this writer, eſpecially for the purpoſe of a retreat. We read indeed of the Parthians fighting, verſis poſt terga ſagittis; but they muſt have been ſteadier than modern riflemen, if their arrows reached their aim while their horſes were going at full ſpeed. The horſe of a modern dragoon is too much encumbered with forage and baggage, to admit the poſſibility of carrying a ſecond man (alſo loaded with baggage) *en croupe*: and every ſoldier knows too well how much, not only his comforts, but the very exiſtence of himſelf and his horſe depend on retaining thoſe accommodations, ever to be induced to relinquiſh them, for the purpoſe of receiving behind him a burthen, which muſt deprive him of the power either of attack or defence. The author indeed ſuppoſes he has obviated this objection, by propoſing that two *bât* horſes ſhould be allowed for the baggage and forage of the troop; but in a retreat, where infantry could only eſcape by the ſpeed of cavalry, we ſhould be glad to know what would become of the *bât* horſes and their guides. But for a thorough refutation of the plan, we need only refer to the diſmal engraving which the author has given us on this ſubject, in which it may be literally ſaid, poſt equitem ſedet *atra* cura. We believe a Britiſh dragoon would fly with much more ſpeed from ſuch a companion, than from the moſt formidable enemy.

Having perhaps ſaid rather more than thirty-three pages demanded, we ſhall conclude with recommending to the author, when he writes next, to pay more attention to the conſtruction of the Engliſh language, and to be more ſparing of French words. The uſe of the word "local," as a ſubſtantive, is intolerable, it is neither French or Engliſh; and ſurely the words ſkirmiſhers, markſmen, or riflemen, would be quite as eaſily written, and altogether as intelligible, as *tirailleurs* or *eclaireurs*. When the author told us that General Humbert owed his ſucceſs at Caſtlebar to his *eclaireurs*, and that the engagement commenced in a very thick fog, we really ſuppoſed, that theſe eclaireurs bore torches, blue-lights, or falſe fires, or that they were ſimilar to the rocket-boys in the Indian armies; but, in the next page, we find the word uſed ſynonymouſly for tirailleurs, or markſmen.

ART. VI. *Odes of Anacreon, tranſlated into Engliſh Verſe. By Thomas Moore, Eſq. of the Middle Temple. Firſt Edition:* 4to. 251 pp. 1l. 1s. Stockdale. 1800.—*Second Edition: Two Volumes.* 12mo. 12s. Hookham, and Carpenter. 1801.

IF we have appeared tardy in our notice of the ingenious work before us, the delay has not been occaſioned by any want of a proper ſenſe of its merit, but by accidental circumſtances; which prevented, for a time, our beſtowing on it that attentive peruſal which works of ſuch a nature demand. In the mean time, the ſucceſs of the publication ſeems to be proved by the appearance of a ſecond edition.

Prefixed to this tranſlation are Remarks on Anacreon, containing a ſhort account of his life, and a very high eulogium on his works; the authenticity of which, Mr. Moore conſiders as fully eſtabliſhed by the Vatican manuſcript. The learned reader will find this queſtion diſcuſſed by Fabricius, in his Bibliotheca Græca, and more particularly by Fiſcher, in his edition of this poet, 8vo. 1793. It would occupy too much ſpace, were we to purſue it here. We will therefore only remark, that although the notion of their having been fabricated by monks of the ſixteenth century is impoſſible and abſurd (particularly as the Vatican MS. is deemed, by the beſt judges, to be as old as the tenth century) we think there is no very ſtrong evidence of their being all the genuine productions of Anacreon*: but they are probably, for the moſt part, ancient Poems written in imitation of his manner. The preſent tranſlator, in the opening of his work, evinces his acquaintance with the language and familiarity with the ſtyle of the original, by a neat Anacreontic Ode, explaining the frontiſpiece to his book.

To eſtimate the merits of a tranſlator, it is proper to compare him not only with the original author, but alſo with the moſt eſteemed of his predeceſſors.

The general character of the Odes aſcribed to Anacreon is gaiety and levity; but even gaiety, when in one uniform ſtrain, may fatigue; and, if we except a few of theſe Odes, which pleaſe by an originality of thought, or elegant turn of expreſſion, this collection has always appeared to us unequal

* Fiſcher's chief argument againſt their being the true Odes of Anacreon is the want of the Ionic dialect. The paucity of paſſages in them cited by the ancients is alſo a ſtrong preſumptive proof.

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to the very high fame of its author. It has had numerous commentators, but, as we ſuſpect, few genuine admirers; and has been often quoted, but by no means read with equal diligence.

Of Engliſh tranſlators of Anacreon, Fawkes has been hitherto deemed the beſt: though we recollect having ſeen a tranſlation by Mr. *John* Addiſon*, which ſeemed by no means deſpicable. Neither of theſe writers, however, have ſo much merit as to preclude further attempts; eſpecially when ſuch attempts are directed rather to an expanſion of the author's ſentiments by an elegant paraphraſe, than the mere expreſſion of his ſenſe in a literal tranſlation. Of this nature is the work before us; which not only ſupports the character of vivacity where it exiſts, but ſupplies it, in ſome inſtances, where it is wanting in the original. Several of the Odes which, in the Greek, do not ſtrike us as very ingenious or elegant, are ſo ſkilfully amplified by Mr. Moore, as to become pleaſing Lyric Poems in the Engliſh. Sometimes, however, he is too luxuriant in expreſſion, and in a cloud of words almoſt obſcures the ſenſe†. We will, as the moſt pleaſing taſk, ſelect an inſtance of improvement upon the original.

The well-known Ode, beginning Στέφος πλέκων ποθ' εὗρον Ἐν τοῖς ῥόδοις Ἔρωτα, &c. (which is the 6th in this tranſlation, and 59th in Barnes and Fiſcher) is thus elegantly rendered.

"Ode VI.

As late I ſought the ſpangled bowers,
To cull a wreath of matin flowers,
Where many an early roſe was weeping,
I found the urchin Cupid ſleeping.
I caught the boy—a goblet's tide
Was richly mantling by my ſide—
I caught him by his downy wing,
And whelm'd him in the racy ſpring.
Oh! then I drank the poiſon'd bowl,
And Love now neſtles in my ſoul!
Yes—yes—my ſoul is Cupid's neſt,
I feel him fluttering in my breaſt." P. 35.

In the fourth Ode (17th in Barnes and Fiſcher) Mr. Moore has added ſome lines from the Vatican MS. which certainly

* Publiſhed in 1735, with the Greek, and ſome tolerable notes, in 12mo. dedicated to the Prince of Wales (Frederick). Who this John Addiſon was we have not learned; but the reader muſt beware,

"And not for *Joſeph* graſp an empty *John*."

† As in the 16th Ode (28th in Barnes) and ſome others.

improve

improve the imagery, though the critics doubt of their authority; but he has paraphraſed them in ſuch a manner as to weaken their effect, beſides introducing the ſtrange word "*winglets.*" If indeed his tranſlation has any prevalent fault, it is the prodigality with which epithets are ſcattered throughout. This, however, is a very general error with poets of the preſent day.

We have now to exhibit the preſent tranſlator in compariſon with the moſt approved of his predeceſſors, Fawkes; and we do not heſitate to ſay that, although ſeveral of the Odes are rendered by Fawkes in a ſtyle not unworthy of the original, he is, upon the whole, greatly excelled by Mr. Moore. We will take, for our example of their reſpective merits, that Ode which is perhaps the moſt ingenious and intereſting in the original, and is certainly the moſt familiar to Engliſh readers, being the ſubject of a very pleaſing and popular ſong, taken from a tranſlation of it in the 6th volume of Dodſley's Poems*. We mean the Ode beginning Μεσονυκτίοις ποθ' ὥραις, &c. which is the 3d in the common edition, and 33d in Mr. Moore's. It is thus rendered by Fawkes.

"ODE III.

CUPID BENIGHTED.

The ſable night had ſpread around
This nether world a gloom profound;
No ſilver moon nor ſtars appear,
And ſtrong Bootes urg'd the bear;
The race of man, with toil oppreſs'd
Enjoy the balmy ſweets of reſt;
When from the heav'nly court of Jove
Deſcended ſwift the God of Love,
(Ah me, I tremble to relate)
And loudly thunder'd at my gate.
"Who's there?" I cry'd, "who breaks my door
At this unſeaſonable hour?"
The God, with well-diſſembled ſighs
And moan inſidious thus replies;
"Pray ope the door, dear Sir—'tis I,
A harmleſs miſerable boy;

* The ſong begins,

"In the dead of the night, when with labour oppreſs'd."

Dodſl. vi. p. 172. It was written by the author of a Poem called *Vacation*, and another ſong, in the ſame part of the volume. Mrs. Jordan ſings it in the farce of the Wedding Day.

Benumb'd

Benumb'd with cold and rain, I ſtray
A long uncomfortable way——
The winds with bluſt'ring horror roar—
'Tis diſmal dark——Pray ope the door."
Quite unſuſpicious of a foe
I liſten'd to his tale of woe,
Compaſſion touch'd my breaſt, and ſtrait
I ſtruck a light, unbarr'd the gate;
When lo! a winged boy I ſpy'd
With bow and quiver at his ſide:
I wonder'd at his ſtrange attire;
Then friendly plac'd him near the fire.
My heart was bounteous and benign,
I warm'd his little hands in mine,
Cheer'd him with kind aſſiduous care,
And wrung the water from his hair.
Soon as the fraudful youth was warm,
" Let's try," ſays he, " if any harm
Has chanc'd my bow this ſtormy night;
I fear the wet has ſpoil'd it quite."
With that he bent the fatal yew,
And to the head an arrow drew:
Loud twang'd the ſounding ſtring, the dart
Pierc'd thro' my liver and my heart.
Then laugh'd amain the wanton boy,
And, " friend," he cry'd, " I wiſh thee joy;
Undamag'd is my bow, I ſee,
But what a wretch I've made of thee!"

The following is Mr. Moore's verſion of the ſame Ode.

" Ode XXXIII.

'Twas noon of night, when round the pole
The ſullen bear is ſeen to roll;
And mortals, wearied with the day,
Are ſlumbering all their cares away.
An infant, at that dreary hour,
Came weeping to my ſilent bower,
And wak'd me with a piteous prayer,
To ſave him from the midnight air!
" And who art thou," I waking cry,
That bid'ſt my bliſsful viſions fly?"
" O gentle fire!" the infant ſaid—
" In pity take me to thy ſhed;
Nor fear deceit—a wretched child
I wander o'er the gloomy wild.
Chill drops the rain, and not a ray
Illumes the drear and miſty way!"
I heard the baby's tale of woe—
I heard the bitter night-winds blow—
And ſighing for his piteous fate,
I trimm'd my lamp and op'd the gate.

'Twas

'Twas Love!—the little wandering ſprite,
His pinion ſparkled through the night—
I knew him by his bow and dart—
I knew him by my fluttering heart!
I take him in, and fondly raiſe
The dying ember's cheering blaze;
Preſs from his dank and clinging hair
The chryſtals of the freezing air,
And in my hand and boſom hold
His little fingers thrilling cold.
And now the ember's genial ray
Had warm'd his anxious fears away;
"I pray thee," ſaid the wanton child,
(My boſom trembled as he ſmil'd)
"I pray thee let me try my bow,
For through the rain I've wander'd ſo,
That much I fear, the ceaſeleſs ſhower
Has injur'd it's elaſtic power."
The fatal bow the urchin drew,
Swift from the ſtring the arrow flew;
It flew as ſwift as glancing flame,
And to my very ſoul it came!
"Fare thee well," I heard him ſay,
As laughing wild he wing'd away—
"Fare thee well, for now I know,
The rain has not relax'd my bow;
It ſtill can ſend a madd'ning dart,
As thou ſhalt own with all thy heart!" P. 127.

Though the concluding line of Mr. M.'s tranſlation is faulty, as not clearly expreſſing the ſenſe of the original, yet, taking the tranſlation altogether, it is much ſuperior to that of Fawkes, and perhaps to every Engliſh verſion of this favourite little Poem which has yet appeared. The above ſpecimens will, we imagine, give the reader an adequate idea of Mr. Moore's abilities as a tranſlator. His work indeed is one of the few which, though aſpiring only to the praiſe of tranſlations, impreſs the reader with a high opinion of the writer's talents as an original poet. Nor is this expectation diſappointed by the peruſal of a collection which we have already had occaſion to notice; and which, we underſtand, is now acknowledged by Mr. M. as his work: we mean the Poems aſcribed to a fictitious perſonage, the late Thomas Little, Eſq.* The author is certainly a young man of elegant taſte, and of lively, though not ſufficiently regulated, imagination. If he learns, as we truſt he ſoon will, to reſtrain that imagination

* Brit. Crit. vol. xviii. p. 540.

within

within due bounds, and to apply it to ſubjects of more importance, and of a more moral tendency (inſtead of ringing perpetual changes upon "dimples and ſmiles, kiſſes and bliſſes, racy tides, and ſparkling bowls") few poets of the preſent day will equal, and perhaps ſcarcely any excel, him.

Though, during this examination, we have had the firſt edition chiefly before us, we have alſo inſpected the ſecond, which is comprized in two elegant little volumes; but varies from the firſt chiefly by the addition at the end, of ſome Epigrams aſcribed to Anacreon. Neither of the editions is accompanied by the original, a circumſtance perhaps deſirable to ſome readers, and ſuggeſted even by Mr. Moore's own ſtatement, that an edition of theſe Odes, carefully printed from the Vatican MS. would be a deſirable preſent to the literary world.

ART. VII. *An Account of a Geographical and Aſtronomical Expedition to the Northen Parts of Ruſſia, &c. &c. By Martin Sauer, &c.*

(Concluded from vol. xix. *p.* 561.*)*

WE left our ſpirited and enterpriſing traveller paſſing his winter at St. Peter and St. Paul, in Kamtſchatka. Early in the month of March the party prepared to depart, with the intention of ſteering to the N. W. Coaſt of America. There is a continued chain of iſlands (the Aleutan) between the two continents, which they ſeverally paſſed, till they came to Oonalaſhka. This place, with its inhabitants, and their ſingular cuſtoms, are deſcribed with conſiderable intereſt and vivacity. The particular ſkill of the natives in managing their baidars or boats, even in a great ſwell of the ſea, and very tempeſtuous weather, excites aſtoniſhment even in Engliſhmen. They row at the rate of ten miles an hour, and keep the ſea in a freſh gale of wind. From Oonalaſhka they continued their courſe in the direction at firſt propoſed, till they came to anchor in the harbour of Kadiak. This place alſo, with its inhabitants, is circumſtantially deſcribed. Their cuſtoms are very nearly allied to thoſe of Oonalaſhka; they have the ſame inſtruments and weapons, and ſimilar baidars or boats, but are not equally expert upon the water. Neither do they appear, in various reſpects, to poſſeſs an equal degree of ingenuity. Kadiak is very ſubject to earthquakes, which are ſometimes very violent. As we accompany the author to Prince William's Sound, his

narrative

narrative becomes more and more intereſting. Upon various occaſions, Mr. Sauer appears to differ very much in opinion from Mr. Billings, the principal in command, and no where more than in the 14th Chapter. Having arrived at what, to uſe Mr. Sauer's expreſſion, Mr. Billings *ſuppoſed* to be Cape St. Elias, which was diſcovered by Bering in 1741, Captain Billings aſſumed an additional rank, in conformity with a mandate of her Imperial Majeſty. The author's account of his adventure at this place deſerves inſertion.

"Two men and a woman had accompanied us from Oonalaſhka, by their own deſire, to ſerve as interpreters. Their chief view was, to get out of the way of the Ruſſian hunters now on their iſland; and Captain Billings promiſed to leave them at home on his return, when they thought the hunters would be gone. They had brought their ſmall canoes, or baidars, with them. I was the only perſon on board, except the Aleutes, that could venture out in theſe boats; and the 22d, being a fine day, with light airs and calms, I took a ſmall excurſion merely for exerciſe, quite alone; but received Captain Hall's injunctions (Captain Billings being at the obſervatory) not to go on ſhore, nor venture to any great diſtance. I left the ſhip at one o'clock, and paddled with the tide at the rate of about eight miles in the hour, without paying any attention to the diſtance. On attempting to return, I found the tide too ſtrong againſt me. I did not ſee a ſingle native any where, nor any traces of them, and reſolved to enter a ſmall cove to wait the return of tide, to get a draught of freſh water from a brook that I obſerved. After entering a ſmall inlet, I diſcovered that my retreat was cut off by ſome of the natives. My dreſs was a nankeen jacket and trowſers; and I had a few claſp knives and beads in my pocket, which I gave the natives; particularly a woman whom I obſerved amongſt them in a nankeen camley, and who addreſſed me, to my aſtoniſhment, in the Ruſſian language; which rather increaſed the uneaſy ſituation that I found myſelf in, on account of the complaints that they had made, on board, of Polutoff's company. I found, however, no great difficulty in perſuading her that I was not a Ruſſian. She gave me a bowl of water, and treated me with berries upon which the oil of ſeals had been poured. She told me, that Polutoff had taken her away by force, and kept her above a year, till ſhe had learned the Ruſſian language. After that, ſhe aſſociated with Zaikoff, and returned to the Sound, making herſelf their interpreter. She ſaid, that Zaikoff, who was a very good man, and behaved well to every body, had favoured her eſcape, and that they had been well revenged upon Polutoff and his crew; for that a boat from each of the veſſels had been on ſhore to cut wood, and had pitched two tents (one for each company) at a ſmall diſtance from each other. It was in the autumn; the night was dark; and only one man watched at a fire ſide, ſitting on the beach. The natives crawled, unheard, cloſe to the watch at Polutoff's tent, killed him, and, ruſhing into the tent, murdered every ſoul there, without moleſting Zaikoff's tent, or any of his people.

" She invited me to their dwelling, and aſſured me that I ſhould be ſafe. I aſked her how far it was. She ſaid, that if I left the ſhip at ſun-riſe I ſhould arrive at her dwelling before ſun-ſet; that the habitation was acroſs the ſtraits at the end of the Sound (pointing to the eaſtward of the north) near the diſcharge of a large river. This induced me to aſk her, if the land about us conſtituted any part of the continent. After ſome converſation between her and the chief, ſhe told me, that the openings were all ſtraits. I promiſed that I would go with her if they would come on board in the morning for me, and that I would give them beads and other trinkets. At half paſt three it was high water, and I put off, very well pleaſed to get away; for they all admired my baidar ſo much, that I was much afraid of loſing it, and my ſenſations, when I firſt diſcovered myſelf in their power, were very unpleaſant. I arrived on board at half paſt four, and relieved Captain Hall of his anxiety on my account, but forbore relating my adventure, leſt it ſhould prevent my future excurſions, which I promiſed myſelf ſhould not lead me into ſuch danger a ſecond time.

" Early in the morning of the 23d the woman came alongſide, with about ten double canoes, and brought a ſea-otter ſkin, which I took for a few beads. They aſked me to accompany them, and the chief would remain in the ſhip till I came back; but Captain Billings would not agree to it. Neither Captain Hall nor Saretſheff ſaw any reaſon for objecting to this trip, eſpecially as the chief offered to ſtay on board as hoſtage for my return. Captain Billings at this time had the woman and chief in his cabin, out of which they returned in great haſte, and in ſeeming rage left the ſhip. I was extremely ſorry, as it deprived me of the hopes of getting ſuch information as I wiſhed to obtain concerning the ſtraits, and particularly the large river that ſhe ſpoke of. They rowed to the obſervatory, and took a caſque from the head of one of our grenadiers, with which they attempted to run away, but returned it on being overtaken.

" They, indeed, ſhewed an aſtoniſhing propenſity to thieving, even of ſuch things as could not have been of any ſervice to them; and, upon being detected, returned the articles with amazing compoſure. Their language and manners differ but very little from thoſe of the iſlanders at Kadiak*." P. 189.

As we proceed in this Chapter it ſeems to be demonſtrated that Billings was really miſtaken, in what he apprehended to be Cape St. Elias, which ſeems not to be the ſouthern point of Montague Iſland. It is no leſs certain, that there are here a great number of ſtraits and iſlands, beyond which, a native informed the author there was a *great ſalt water*, with many entrances. If this be ſo, a doubt may be excited whether the ſea which Mackenzie ſaw, in his expedition from Canada, was actually the great South Sea or not. The author, with great enthuſiaſm, voluntarily propoſed to explore the unknown parts from tribe to tribe, hoping by ſome means or other to find his way to Europe, but permiſſion was refuſed. From Prince

* Printed *Kodick*, by miſtake, in our laſt, p. 554. *Rev.*

William's

William's Sound, the voyagers returned, very contrary to the wiſhes of the narrator, to the harbour of St. Peter and St. Paul. The 16th Chapter commences with an account of ſome diſagreements and changes in the command; with ſome intimations, not the moſt honourable to the character of Captain Billings. Again leaving St. Peter and St. Paul, the voyagers proceeded once more along the ſtring of the Aleutan Iſlands, and arrived at Oonalaſhka. Billings here declared his intention to abandon the idea of again viſiting the American coaſt, but determined to proceed immediately to the Bay of St. Lawrence, in the country of the Tſhutſki. The author was highly diſpleaſed with this reſolution, which he conſidered as giving up the original deſign and object of the expedition, as diſappointing the expectation of all nations who looked to Billings to aſcertain the point, whether a north-weſt paſſage did or did not exiſt. The author here alſo indulges himſelf in ſome acrimonious reflections on his ſuperior in command, which, if his premiſes are true, ſeem ſufficiently warranted.

The 18th Chapter brings us among the Tſhutſki, a moſt ſingular people. The party here ſeparated. Billings ſelected ſome companions, with the intention of penetrating over land through this hitherto unexplored region to the river Kovima. The remainder of the party had his orders to return to Oonalaſhka, and thence to Kamtſchatka. The following ſhort account of this people muſt ſatisfy the reader.

"On the 7th, I went on ſhore in uniform, but was not very well pleaſed with the reception that I met with. I had ſtrolled among the Tſhutſki to ſome diſtance from our tents and people, where one of the natives began to cut the buttons off my coat. I ſtruck him on the ſtomach with my fiſt, and he fell over ſome looſe ſtones behind him. One of our men (Vaſſiley Tolſtichen, a native of Anadyrſk) obſerving the tranſaction, ran towards me; the man got up and laughed, not ſeeming to be the the leaſt offended at the blow, Tolſtichen told me, that they always inſulted little men, and ſuch as were leſs active than they. Upon hearing this, I challenged any one of them to run or leap. One of them offered to run with me to a point of land at leaſt a mile diſtant, and back again; this, however, I rejected, and propoſed running toward the boats, a little more than 200 yards. Arriving firſt at the goal, I received the pleaſing compliment of their acknowledging that I was, indeed, a man, though but a very little one. Not being inclined, however, to perform for their entertainment, I returned on board, fully reſolved not to quit the ſhip again ſo long as ſhe remained here.

"The beach was now covered with the baidars of the natives, hauled on ſhore and turned keel upwards, one gunnel reſting on the ground, the other ſupported on their paddles: thus they ſerved the purpoſe of tents; and old dreſſed deer-ſkins ſewed together were uſed inſtead of curtains for the open ſide. Here the natives, men and women, ſlept indiſcriminately. The former traded with their dreſſes, furs,

tuſks of the walroſs, whales' fins, and pieces of the gut of rein-deer ſtuffed with chopped meat, marrow, and fat. The latter were extremely happy to grant any favours for beads, buttons, tobacco, &c. and that even in the preſence of the men, who actually introduced our people to the women when they had no other articles of trade. Theſe, however, were not their wives, but priſoners taken from their American neighbours, with whom they are frequently at war. The cauſe of the laſt affair between them was this: both parties meeting, on the chace of ſea animals, quarrelled; an engagement commenced, in which the Americans took one baidar and made the crew priſoners; the other, returning, procured a reinforcement, made a deſcent on the American coaſt, carried off a few women, and then peace was reſtored.

" The Tſhutſki nation is divided into two very diſtinct tribes: the one is called Stationary, or fixed inhabitants of the coaſt; the other, Reindeer, or wanderers.

" The former occupy ſuch places as are convenient for fiſhing and the chace of ſea animals, from the river Anadyr to a ſmall diſtance north of the eaſtern promontory. The extent of their population, according to the beſt intelligence that I could obtain, amounts to about 3000 males. Their chief habitations are about the bay of Anadirſk, particularly in the vicinity of Serdſi Kamen, and in the gulph of Metchickma, which is between the bays of Anadirſk and St. Laurence. North of the eaſtern promontory the dwellings are but few, becauſe the ſea is not ſo prolific of fiſh, nor are there any foreſts; but the marine animals are more numerous, which is the cauſe of its being frequented on the chace; which ſometimes induces them to paſs the Shalatſkoi promontory into the Tſhaoon bay; which, they ſay, is about 15 days' journey from the eaſtern cape, ſleeping on ſhore every night. They were in this bay two ſeaſons waiting for our expedition from the river Kovima,—I ſuppoſe in 1787 and 1788.

" They appear very induſtrious, and are neat workmen, which is evinced by their baidars, lances, arrows, bows, apparel, utenſils, &c. with which they ſupply the wanderers. They alſo trade with their female priſoners, receiving in return rein-deer, copper and iron kettles, knives, beads, and ſuch articles as the rovers obtain from the Ruſſian traders.

" They dig cellars, in which they keep their ſupplies of food and oils. The proviſion conſiſts of dried meat of ſea animals and deer, roots, and berries. They regard the lips and ſnout of the morzſh, or walroſs, as a great delicacy when boiled almoſt to a jelly. The oil of the ſea animals they keep in ſeal-ſkins, and of this they obtain immenſe quantities; it not only being uſed for food, firing, and light, but alſo conſtituting a great article of commerce with the wandering tribe.

" Kobeleff and Dauerkin have publiſhed very wonderful accounts of theſe people. Among other ſtories, they relate, that " the Tſhutſki, when aged or ill, require their friends to kill them, which is immediately performed, as well with women as men; and that a ſharp knife is the only remedy for all diſorders." But this they poſitively denied. I diſcovered by means of Tolſtichen, that the aged were ſubject to rheumatic

rheumatic complaints, which they cured by lighting the dried leaves of worm-wood, ſo prepared as to burn like tinder, and letting it remain till burnt out on the affected parts: a cuſtom alſo obſerved by the Yukagers, Tungooſe, and Yakuti. That if they had any ſwellings from wounds, ſplinters, or any other cauſe, they applied a poultice, compoſed of chewn edible roots, moiſtened with freſh oil; and in caſes of ſevere illneſs, offered ſacrifices of deer to the ſpirits of torture; and ſometimes a dog was killed, the ſick led round it, and anointed with its blood and fat. In caſe of death, the body is burnt to aſhes; ſtones are laid on the ſpot, to reſemble in ſome degree the body of the man; a large ſtone at the head, anointed with marrow and fat; and the horns of deer form a pile or heap at a ſmall diſtance. This place is viſited once a-year by the relatives, who recapitulate the feats and actions of the deceaſed, by way of remembrance, when each of them adds a horn to the heap, and anoints the head ſtone.

" I was not able to learn any particulars of their religious rites and ceremonies, nor any remarkable cuſtoms. They reckon only two ſeaſons in the year, ſummer and winter; at the commencement of each of which they make ſacrifices and merriments, in gratitude for what is paſt, and as an invocation for future ſucceſs.

" Kobeleff aſſerts, " that the wandering Tſhutſki make a practice of lending their wives to ſtrangers, as a mark of friendſhip; and that they frequently exchange them amongſt one another for a ſhort time." This, however, is not the caſe; for theſe people are extremely attached to their wives and progeny; and if one of them were inconſtant to her huſband, ſhe would be abandoned by all: nor can a greater odium be thrown on a Tſhutſki woman, than to ſuſpect her guilty of favouring a ſtranger.

" The wandering tribe conſider themſelves as a ſuperior race of beings, and the moſt independent of men. They call all the nations that ſurround them old women, only fit to guard their flocks, and be their attendants; particularly the Koriaki. Rein-deer are their only riches: theſe, and the ſkins of ſuch animals as they kill in their wanderings, they exchange with the Ruſſians, &c. for kettles, knives, and trinkets, which article procures them arms, dreſſes, ſlaves, &c. from the ſtationary tribe. Their cuſtoms are alike, as is alſo their language. This is all the intelligence that I could obtain of theſe people during my ſhort ſtay." P. 251.

From the country of the Tſhutſki the narrator returned to Oonalaſhka, where with his companions he paſſed a miſerable winter. The 18th Chapter contains a lively ſketch of the natural hiſtory of the iſland of Oonalaſhka, and in particular a curious account of the hunters of this and the neighbouring iſlands. The 20th Chapter repreſents an account of the ſufferings of Billings and his party, in their progreſs through the country of the Tſhutſki to the Kovima. As no European ever penetrated through theſe regions before, the following account of the beginning of the expedition, taken from the journal of one of the party, will furniſh us with our concluding ſpecimen of this work.

" Auguſt

" Auguſt 13.—" At nine o'clock this morning we departed from the bay of St. Lawrence, and firſt croſſed to the ſouth-ſide, when the baidars were hauled ſometimes by the Tſhutſki, and ſometimes by harneſſed dogs running along the beach. We paſſed three villages belonging to the natives, and halted at a fourth for the night. The huts were dug under ground, and covered with earth. They were of a ſquare form, with a fire-place in the middle, and four large ſtones made the hearth. They have no wood, but burn the bones of whales, pouring the oil of ſea-animals upon them. Each ſide of the hut contains a polog, or low tent, made of leather, to ſit and ſleep in.

" Our firſt arrival among them did not promiſe much happineſs in their company; for, not knowing their language, we were obliged to treat with them by ſigns*, for fuel, water, &c. to boil our food, and pay for it immediately. Obſerving our good nature, and want of power, however, they at length took a liking to the buttons on our coats, which they cut off without ceremony; they alſo ſtole our ſnuff-boxes; and without any heſitation paid a viſit to our portmanteaus, in hopes of finding tobacco and iron.

" The men were tall and ſtout, dreſſed in a neat park (reſembling a carter's frock), made of the ſkins of different animals bordered, tight pantaloons of doe-ſkin, and boots of ſeal-ſkin; the head uncovered, and the hair cut ſhort. The warrior has his legs and arms punctured, ſo as to denote the number of the enemy that he has ſlain, and the priſoners he has taken.

" The women were alſo well made, above the middle ſize, healthy in their appearance, and by no means diſagreeable in their perſons. Their dreſs was of doe-ſkin, with the hair on; and one garment covered their limbs and their body: this is a park, with roomy pantaloons ſewn to it, and ſleeves down to the wriſts. They put the legs into the opening at the neck, where it ties, as alſo below the knee. Long boots of rein-deer's legs, with the hair on, are drawn up, and tie over the above dreſs at the knee. They wear their hair parted, and in two plats, one hanging over each ſhoulder, their arms and face being punctured very neatly, though almoſt every one differs from another in the figures. They wore necklaces, and had ſtrings of beads ſuſpended from the ears, as alſo iron or braſs rings round the wriſt.

" Auguſt 14.—At eight o'clock this morning we proceeded in our boats, or baidars, entered the bay of Metſhikma, and obſerved on the oppoſite ſhore (an iſland) a village of the ſame name. We croſſed this bay, and arrived at the camp of the Rein-deer Tſhutſki, who were to be our guides acroſs the country.

" Our reception by theſe people was very ſtrange. At firſt they oppoſed our landing; old and young, boys and girls, crying out and throwing ſtones in the ſea. After they had done this for ſome time, the chief (who is named Imlerant) appeared, with ſeveral old men, and made two fires; then took our commander by the hand, and led him over one of the fires; took off his own park, and put it upon

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" * I cannot conceive where Dauerkin, their interpreter, was at this time."

Captain

Captain Billings, who, in return, put a clean ſhirt upon the chief: this exchange of dreſs is conſidered as a mark of friendſhip and mutual protection. The ceremony of croſſing the fires was impoſed on every one of us; and all our baggage, proviſion, &c. was alſo handed acroſs them. The chief then placed before us large pieces of boiled deers' meat extremely fat; and, to ſhew our ſenſe of his hoſpitality, we preſented him with tobacco, beads, and needles.

"At the ſetting of the ſun they commenced racing and wreſtling: it was not a race for ſpeed, but running round a ring for a conſiderable time; and he who held out longeſt was the hero, and had the upper ſeat aſſigned him. The wreſtler who overcomes all the reſt is reckoned the moſt favoured, as among the Yakuti.

"15th.—Imlerant, the chief, received the following preſents to divide among the people: 2 poods of iron; 2 poods of tobacco; about an equal quantity of beads; ear-rings, trinkets, and needles. Our interpreter was deſired to tell them that, in return, we hoped they would aſſiſt us with food, warm clothing, and every neceſſary in their power; and, without any attempts to inſult, conduct us ſafely acroſs their country.

"16th, 17th, 18th, and 19th, we had rainy weather. 20th, the herds of rein-deer were driven towards the camp, or tents, and halted on their arrival at the rivulet: upon which, two men went out with fire, and two women with ſmall buckets of oil; fires were made, and the deer driven acroſs them and the rivulet to the tents; when a round incloſure was made by the chief of each herd with the ſledges of the men, and the different herds were driven into the reſpective incloſures; the womens' ſledges were placed between them and the ſea. Fuel was now added to the fire; the elder chief ſeized one of the deer, and gave it to his eldeſt ſon, who led it towards the ſea, ſtabbed it with his ſpear on the left ſide, and then looſened it. They pay particular attention to the manner of the deer's falling; if on the right ſide, and it dies eaſy, they ſuppoſe that it portends good fortune, and ſucceſs in their undertaking; but if it falls on the left ſide, or is convulſed, the omen is not propitious. This example was followed by the owner of every herd, each taking a handful of the blood of the ſtabbed deer, which they threw firſt towards the ſun, then to the ſea, and laſtly to the mountains. When they had finiſhed this ceremony, and did not purpoſe killing more, the women ſkinned and cleaned the deer, and made fires where they had been ſlaughtered (every one ſeparate). They boiled meat, and rubbed the marrow on the faces of their idols, which they called Gir Gir (God). They have different Gods,—as, of fire, of good, and of evil. The idols are pieces of wood of different forms, with faces cut out, and ſerve for making fires by friction.

"The next day (20th of Auguſt) they had a ceremonious feaſt. At ſeven in the morning three of the ſlaughtered rein-deers' heads (with the horns on, and the whole ſkin adhering) were placed on little benches, with two of the legs of the deer; whereupon, four of the oldeſt chiefs took each a tambour, and began beating, walking gently round, and muttering ſome words, raiſing the voice by degrees; at laſt they became clamorous, and danced. Having continued ſome time, the hoſt went to the ſmall tents (which are covered without light)

light) and aſked thoſe ſitting there, "How are you?" We could not obtain any explanation of the meaning of any part of this ceremony. Upon his opening the Polog, thoſe ſitting within it anſwered, "Chai-yua, chai-yua, chai-yua, lewnom lewnom;" which is, further, and further, and further,—better and better. After he had gone to all the ſmall tents, they continued the ceremony, as above, for a conſiderable time; and, upon finiſhing, the hoſt Imlerant went to our commander, took him by the hand, and ſaid,—"We old men pronounce from our obſervation, that all your undertakings will be attended with ſucceſs and good fortune; and God has ſent, for our benefit, the Ruſſians amongſt us in a friendly manner, for the firſt time, to explore our ſea, and reward us with liberality. God ſend that we may be inſeparable allies for ever*."

"Captain Billings immediately hung a medal round the neck of the chief, and aſſured the people of the protection of her Imperial Majeſty, if their behaviour proved their ſpeech to be ſincere: upon which, they all bowed their heads, and cried out, "Chayua lewnom, lewno lewnom;" then they began dancing and ſinging, men, women, and virgins, till nine o'clock in the evening." P. 319.

The author adds an account of the peninſula of Kamtſchatka, and ſome uſeful vocabularies of the Yakut, Tungooſe, Kamtſchatkan, and Aleutan languages, as well as that of the iſland of Kadiack. There is alſo an Itinerary from St. Peterſburgh to Yakutſk, which muſt be highly valuable to any future traveller. There is further a copy of the inſtructions to Billings, and to the naturaliſt, Mr. Patrin.

To notice a few verbal inaccuracies in the performance of a man unaccuſtomed to write, and who only profeſſes to communicate what he has actually obſerved, for the benefit and amuſement of the public, would be invidious and unjuſt. But if this work comes to a ſecond edition, as doubtleſs it ſoon will, we recommend Mr. Sauer to employ the kind offices of ſome friend, of greater ſkill and experience, in the conduct of the preſs. There is an omiſſion alſo in the chart, which may perplex ſome readers. The track from Oonalaſhka to the iſland of Kadiak, and thence to Prince William's Sound, is not laid down in it; for what reaſon we cannot imagine: becauſe obſervation and diſcovery in theſe parts was the more expreſs and particular object of the expedition; and Mr. Sauer

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"* Nicholai Dauerkin was interpreter. He is a native of the Tſhutſki; was taken priſoner when young, educated in Irkutſk, and ſent back to Anadirſk, with the rank of ſerjeant, to be interpreter between the Ruſſians and his own nation. This ſpeech appears to me quite in the ſtile of this man himſelf, and I much doubt the truth of his interpretation."

blames

blames Mr. Billings for ſo eaſily declining its further proſecution.

On the whole, we have been much entertained and inſtructed. We repeat our opinion, that Mr. Sauer muſt have a great deal ſtill in his poſſeſſion, the communication of which would be both entertaining and important. Perhaps a more detailed account of Kamtſchatka itſelf would be acceptable to many; but certainly a deſcription of the region between Kaſan, Yakutſk, and Ochotſk, could not fail to be ſo.

We are pleaſed, however, with what he has given, and conſider his volume as an agreeable and intereſting addition to our ſtores of geographical knowledge.

ART. VIII. *Medical and Phyſical Memoirs, containing, among other Subjects, a particular Enquiry into the Origin and Nature of the late peſtilential Epidemics of the United States. By Charles Caldwell, M. D.* 8vo. 348 pp. 8s. Printed at Philadelphia, by T. and W. Bradford. 1801.

THE volume contains four Memoirs. In the firſt, the author gives an account of the ſoil and climate of Philadelphia, preparatory to the ſecond, in which he attempts to ſhow, that the yellow fever was not imported into the country; but was the produce of the temperature of the place, heightened perhaps by ſome local circumſtances, as inattention to the removal of ſubſtances eaſily diſpoſed to become putrid, want of ventilation, &c. In the third, he treats of the migration of ſwallows; and, in the fourth, oppoſes Dr. Burton's hypotheſis on the cauſe of Goitres.

Under the firſt head, the author notices the variableneſs of the temperature in North America, the thermometer at Penſylvania, riſing or falling, not unfrequently, 40 degrees in the courſe of the day; a change of temperature, he remarks, greater than is known to occur in any part of the globe, except in Ruſſia, where the range is ſtill greater. His next obſervation is on the intenſity of the heat of the ſummer, and the extreme cold of the winter at Philadelphia. From the beginning of June to the end of Auguſt, the mercury in Fahrenheit's thermometer, during the day, ſtands as high as from the 80th to the 86th degree.

"Such an exceſs of ſummer heat (ſurpaſſing even that of the Weſt-India climate) accompanied by a ſtate of torpor or ſtagnation in the atmoſphere, cannot fail to produce a languor in the ſyſtems of our citizens,

citizens, which diſqualifies them for reſiſting the influence of febrile poiſon." P. 21.

In the winter, on the contrary, he has known the mercury to ſink to the 6th degree. The next circumſtance the author adverts to, is the mode of building in the city of Philadelphia. The walls of the houſes are ſaid to be ſlight, the ſtreets broad, and the windows large, and frequently continued to the ground. In this, he ſays, they have copied the Engliſh faſhion, without adverting to the difference in the climates of the two places. Hence, in the ſummer, their habitations are like hot-houſes, and in the winter are but a ſlender guard againſt the ſeverity of the froſt. In a country expoſed to the extremes of heat and cold, the houſes ſhould be lofty, the walls thick, the windows ſmall, and the ſtreets narrow. Thick walls, and ſmall windows, afford a barrier equally againſt heat and cold; lofty buildings, and narrow ſtreets, prevent the rays of the ſun from entering the lower apartments, and, at the ſame time, increaſe the rapidity of the currents of air. He defends the manner of conſtructing houſes in Spain, which has been adopted, he ſays, on philoſophical principles, and is perfectly adapted to the climate; and ridicules the idea of its having been choſen as a guard to the chaſtity of the women, though it eventually ſecludes them from the gaze of the impertinent and debauched, at the ſame time that it denies ingreſs to the rays of the ſun. The population of Philadelphia, the author computes at about 75,000 perſons, and as the inhabitants live principally on animal food, even during the hot ſeaſon of the year, the air is conſtantly loaded with putrid matter, of itſelf ſufficient, he thinks, in ſuch a climate, to account for the production of peſtilential fever, without its being imported, which, he ſays, was never ſatisfactorily proved.

On the ſubject of the diſappearance of ſwallows at certain ſeaſons of the year, the author offers ſome plauſible conjectures, to ſhow that they do not conceal themſelves in caverns, immerge in rivers, or become torpid at ſuch times, as has been ſuppoſed; but that they retreat to more ſouthern climes, in ſearch of their food, and return to us again in the ſummer. The arguments, however, which he uſes in ſupport of this opinion, are only ſuch as have been often repeated, and need not be here recited.

Goitres have been ſuppoſed to be produced by ſome ill quality in the water, commonly uſed in the countries where the diſeaſe is moſt frequent, particularly to drinking ſnow-water. "Quis tumidum guttur miratur in Alpibus." Dr. Barton, in a Memoir on the ſubject, attributes them to miaſmata floating in the atmoſphere, the produce of putrid animal and vegetable matter,

matter, ſimilar to that which gives riſe to bilious and remitting fevers. To this fanciful opinion, Dr. C. anſwers by ſhowing, that goitres are rarely ſeen in thoſe countries where ſuch fevers are endemic. But here, as in every part of the volume, the ſtyle is rather declamatory than argumentative, and aſſertion is pretty generally ſubſtituted for facts.

The volume concludes with an addreſs to the Medical Society at Philadelphia. In this the author repeats the arguments uſed in the firſt and ſecond Memoirs, to prove that the yellow fever, like the plague, are produced by highly putrid or malignant atmoſpheres, and that they are not contagious. With his arguments in proof of theſe poſitions, we ſhall conclude our account of the work.

"Epidemic plague and yellow fever," he ſays, "reſemble each other in their decline and termination, no leſs than they do in their riſe and progreſs.

"Having raged with more or leſs violence throughout the ſummer and autumnal months, the career of both is immediately cloſed on the acceſſion of cold weather. So completely are their ſemina blaſted by a moderate froſt, that, after ſuch an occurrence, there remains in general no ſhadow of ground to dread their influence. It is indeed true, that ſporadic caſes of theſe diſeaſes appear even in the depth of winter: but they are the offſpring of cauſes which operate only on a circumſcribed ſcale. It belongs to ſpring, ſummer, and autumn, particularly to the two latter ſeaſons, to render the plague and yellow fever epidemic. The reaſon of this is obvious. It is during theſe ſeaſons only, that a ſufficiency of putrid exhalation can be evolved, to impregnate the atmoſphere to the peſtilential point." P. 326.

And adds:

"The ſudden and entire ceſſation of plague in Syria and Egypt about the ſummer ſolſtice, and in Conſtantinople on the acceſſion of cold weather, is inimical to a belief in its contagious nature. Immediately after its termination in theſe places (which is ſometimes almoſt inſtantaneous, and where a belief in the doctrine of fatality prevents every meaſure for the removal or deſtruction of contagion) the apparel of the dead is worn by their ſurviving connections, their beds are ſlept on, and their furniture in general uſed and handled in the moſt familiar manner. Nor is this all. Even the low filthy hovels, which had been utterly depopulated by the diſeaſe, are, without purification, preſently filled up again by freſh inhabitants: yet, from all this intercourſe, apparently ſo inconſiderate and dangerous, no inconvenience whatever is experienced. Inſtead of immediately ſweeping off thoſe who thus plunge into the midſt of its ſuppoſed fomites, the diſeaſe is heard of no more, till the return of the next ſeaſon of exhalation, or perhaps till a much more diſtant period, and then appears again without being attributable to any cauſe, except the exiſting ſtate of the atmoſphere." P. 334.

As

As we have before paid ſome attention to the medical writers of America, Dr. Ruſh and others, and their moſt important works are uſually imported here, we were unwilling to let Dr. Caldwell paſs by in ſilence, whoſe book certainly contains ſome curious and intereſting particulars.

ART. IX. *Illuſtrations of the Truth of the Chriſtian Religion. By Edward Maltby, B. D. Domeſtic Chaplain to the Lord Biſhop of Lincoln.* 8vo. 5s. 6d. Rivingtons. 1802.

WE have two main proofs of the divine origin of Chriſtianity; the one drawn from external, the other from internal evidence. The external evidence, is that of miracles and prophecy; the internal evidence, is that of its intrinſic worth, inaſmuch as the doctrines of Chriſtianity not only are confirmed by reaſon, as far as reaſon extends, but, where the latter fails, ſupply its defects. On each of theſe heads, Chriſtianity has had very able advocates. The argument from miracles is undoubtedly the ſtrongeſt: for, when any one delivers doctrines as derived from heaven, and in proof of the aſſertion performs ſuch acts as cannot be done by human means, it is clear that the doctrine ſo delivered muſt be of divine origin. We find accordingly that Origen, Athanaſius, Gregory of Nazianzum, Cyril of Alexandria, Chryſoſtom, Auguſtin, and other Fathers, inſiſt particularly on this proof, in oppoſition to Celſus, Porphyry, and Julian; who either denied the reality of the miracles, or endeavoured to give a falſe explanation of them. Nor have modern ages produced leſs able advocates in Lardner, Campbell, Weſt, Ditton, the author of the Trial of the Witneſſes, and particularly Archdeacon Paley, who, in his View of the Evidences of Chriſtianity, has treated the argument from miracles in a more maſterly manner than any of his predeceſſors. The argument from prophecy has been conducted by Juſtin Martyr, and Tertullian, who endeavoured to prove, from the prophecies of the Old Teſtament, that Jeſus Chriſt was the expected Meſſias. The ſame argument has been conducted in modern times, and with great ability, particularly by Chandler and Sykes. The arguments from internal evidence have been ably treated by Locke, Foſter, and Conybeare, who wrote againſt Tindal; by Stackhouſe, Chapman, and Benſon, who wrote againſt Chubb and Morgan; alſo by Whitby, Leland, Doddridge, Watts, and Jenyns.

After

After ſo many excellent writers on the divine origin of Chriſtianity, it is extremely difficult either to find new matter, or to place the old in a light, in which it had not been placed before. The author of the volume now before us has not attempted a ſyſtematic proof, either from the external or the internal evidence; but he has many very ſenſible obſervations in regard to both, which, as the title of the work imports, *illuſtrate* the truth of Chriſtianity. The work itſelf conſiſts of eight Chapters, forming ſo many unconnected diſſertations, which were written at different times, and on different occaſions; but they are all of them ſo far related, that they are all illuſtrations of the ſame thing.

The author very properly begins with a ſubject, which muſt precede all inquiries into the origin of Chriſtianity, namely, the origin and authenticity of that work, in which its doctrines are contained. The titles of the ſeven following Chapters are, Of the Proof ariſing from the Nature and Strength of the Prejudices of the Jews. On the Conduct of the Diſciples. On the Miracles wrought by the Diſciples during the Life of our Lord. On the Scheme of the Goſpel. On the Character of Jeſus. Mr. Godwin's Miſrepreſentations of the Chriſtian Religion, and the Character of its Founder examined. View of the Defects of the Evidence in Favour of the Mahometan Religion. To theſe are added, a Theſis on the Inſufficiency of Human Reaſon, and a Concio ad Clerum on the ſubject of Jephtha's Vow.

In the firſt Chapter, which is entitled, "Of the internal Evidence of Genuineneſs and Authenticity in the Books of the New Teſtament," the author begins by defining the terms "genuine" and "authentic." "A genuine book," he ſays with Biſhop Watſon, "is that which was written by the perſon, whoſe name it bears, as the author of it. An authentic book is that which relates matters of fact, as they really happened." Thus the word "authentic" is made ſynonymous to "true," a ſenſe which does not exactly correſpond to the Latin word *authenticus*, from which it is derived. *Authenticus* is a technical term of the Roman civil law; for inſtance, authenticæ tabulæ ſignifies a will written by the very perſon whoſe name it bears; and hence the Engliſh word, "authentic," has been uſed to denote that which was written by the perſon whoſe name it bears, even though it be only a copy, and not an autograph, as authenticæ tabulæ denotes.

No inconvenience, however, will ariſe from uſing the word "authentic," as ſynonymous to "true," when it has been properly defined. Mr. Maltby's arguments for the genuineneſs and authenticity of the Books of the New Teſtament,

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are arranged under the following ſeven heads. 1. Style and Idiom. 2. Minuteneſs of Detail. 3. Abſence of all party Spirit. 4. Candour of the Writers in relating their own Failings. 5. Agreement of the Facts, with the Suppoſition of a miraculous Interference. 6. Uniform Preſervation of Character. 7. Various Proofs ariſing from a Compariſon of the genuine Scriptures with the Apocryphal Books. As a diſtinction is here made between genuineneſs and authenticity, it would have been better, perhaps, if the arguments in favour of each had not been intermixed: it would have contributed to perſpicuity to have given, in the firſt place, the arguments for their genuineneſs, that is, for the *fact*, that the books in queſtion were written by the perſons to whom they are aſcribed; and then to have ſtated the arguments for their authenticity, that is, in the ſenſe of this author, for their *truth*. Of the above-mentioned heads, the firſt and ſeventh relate to the former; the third, fourth, and fifth to the latter; the ſecond and ſixth, to both of thoſe ſubjects. The ſtyle and idiom of the books of the New Teſtament are proofs, that the authors muſt have lived in the firſt century, and have been in that very ſituation, in which we know that the Apoſtles and Evangeliſts were: and a compariſon of the apocryphal with the canonical writings of the New Teſtament, though it affords no *direct* proof of the genuineneſs of the latter, ſhows at leaſt how much greater their pretenſions to genuineneſs are. The arguments under the third and fourth heads, namely, abſence of party ſpirit, and the candour of the writers in relating their own failings, ſhow that thoſe writers are worthy of credit, or, in the ſenſe of this author, that their writings are authentic. The fifth head contains likewiſe an argument for credibility, namely, the credibility of the miracles. The arguments under the ſecond and ſixth heads, which relate to minuteneſs of detail, and the uniform preſervation of character, ſhow in the firſt place that the hiſtorical books of the New Teſtament cannot have been the work of an impoſtor, and in the next place that the narration itſelf is a faithful one. As a ſpecimen of the author's mode of reaſoning, we ſelect, from the ſixth head, the following paſſage; in which, though the argument itſelf is not wholly new, it is delivered in a very perſpicuous manner, and ſhows that the writer is maſter of his ſubject.

"It has ever been conſidered as a requiſite in fictitious compoſitions, that the characters ſhould not only have the diſtinguiſhing marks of the peculiar ſituation and circumſtances in which they are placed, but that a conſiſtency ſhould be ſtrictly obſerved throughout the ſame character, and if the perſon thus repreſented be brought from real life, it is invariably required, that he ſhould bear ſome viſible marks of thoſe qualities,

qualities, which hiſtory or fame has already aſſigned him. This is abſolutely neceſſary, in order to render fiction probable: and the nearer the approach is made to theſe previous requiſites, the more is the merit of the writer enhanced, and the intereſt of the compoſition heightened. Now certainly the qualities that are neceſſary to render a profeſſed fiction probable are indiſpenſably required to make that, which profeſſes to record real tranſactions, authentic. And as a deficiency in thoſe qualifications would detract from the credibility of any narrative, ſo the exact adherence to them, under circumſtances, where it is highly improbable, that the art or invention of the writer could have ſupplied theſe marks of truth, muſt in a great degree, if not deciſively, confirm its claim to the title of true hiſtory."

In the ſecond Chapter, we find the conduct of Jeſus Chriſt contraſted with the conduct of thoſe impoſtors who laid claim to the character of a Meſſiah; and from this compariſon is deduced the following inference.

"If ſuch was the conduct, and ſuch were the doctrines of Jeſus and his diſciples, and if ſuch were the conſequences of the religion, which they publiſhed to the world, it is to the laſt degree improbable, if not morally impoſſible, that Chriſtianity ſhould have originated in miſtake or artifice."

The following portrait of the moral character of Chriſt is well drawn.

"Calm, diſpaſſionate, and ſedate, he ſteadily purſued the great object of his miſſion amidſt the miſconceptions of his followers, and the oppoſition of his foes. In ſucceſs never elated, in diſcouragement never deſponding; in danger and ſuffering equable and patient; neither in language nor in conduct does he betray the ungovernable warmth of fanaticiſm. If his indignation be awakened, it is mixed with pity; and the objects of it are thoſe perſons, who, if he had been a Jewiſh enthuſiaſt, would probably have obtained his commendation, the Scribes and Phariſees. Even in the tranſactions in the temple, where he aſſumes the awful character of a miniſter of divine vengeance, we obſerve and applaud the warmth of his zeal, but we cannot deſcry the extravagance of enthuſiaſm."

On the remaining chapters, of which we have already enumerated the heads, we cannot equally expatiate, without extending our account to an undue length; but we have ſaid enough to induce our readers to examine the work itſelf, from which they will derive both pleaſure and profit.

Of the Theſis, and the Concio ad Clerum, we will only obſerve, that they are ſuch as we ſhould have expected from the pen of an eminent claſſical ſcholar*.

* We have received, from a very diſtinguiſhed ſcholar, ſome critical illuſtrations of one or two claſſical paſſages cited by Mr. Maltby, which we ſhall take an early opportunity of inſerting.

ART.

ART. X. *Sketches and Obſervations, taken on a Tour through a Part of the South of Europe. By Jens Wolff.* 4to. 18s. Wilſon. 1801.

THE title and engraved title-page of this volume would induce an obſerver, at firſt ſight, to expect ſketches of ſcenes and places in the progreſs of the work. Nothing, however, of the kind occurs.

The places principally deſcribed are Liſbon, Madrid, Montpelier, Marſeilles, Toulon, Genoa, Leghorn, Florence, Rome and its vicinity, Naples and its neighbourhood. From hence the traveller returned to Florence through Rome, and viſited Modena, Turin, Chamberry, Lyons, and Paris.

To general readers all theſe places are ſufficiently familiar, they have been deſcribed ſo often and ſo well. We are nevertheleſs glad enough to have our attention reinvited, and our curioſity revived, towards things and ſcenes which engaged the hours of our earlier ſtudies, and which exhibiting both nature and man in all the viciſſitudes which characterize them, furniſh ample and perpetual materials for the moſt ſerious reflection. The narrative of this writer is very lively and agreeable, and ſome curious and intereſting anecdotes are interſperſed, of which we ſhall ſelect one or two for our readers' amuſement.

The author thus deſcribes his paſſage from Toulon to Genoa.

"We here hired a felucca, or large row-boat, with twelve men, to convey us to Genoa, and embarked in the fineſt weather imaginable, after laying in proviſions ſufficient for a paſſage of two days. The patrone, or maſter of the felucca, ſteered within view of the ſhore, under apprehenſion of being attacked and captured by Algerine corſairs, between whom and the Genoeſe there ſeems to be perpetual war. The rich views of the coaſt from the ſea, as we proceeded, were beautifully varied, the coloring of the landſcape, and the occaſional white cottages ſprinkled among the fertile valleys and cultured hills had the moſt pleaſing effect. We reached Oneglia the firſt day, where our boatmen landed for an hour to take ſome refreſhment; while the declining ſun appeared in the horizon gilding, with his laſt beams, the weſtern clouds, that ſeemed to gather round as if eager to catch his parting glories. Invigorated by copious draughts of mountain wine we proceeded on our voyage; the evening was beautifully ſerene, the moon ſhone reſplendent on the rippling waves, and the paddling of the oars, to the time of which the rowers chaunted their evening hymn to the Virgin, inſpired us with unuſual emotions of delight. As night advanced, cool breezes, tempered by the remains of a warm air, were particularly refreſhing; while the moon ſhining with increaſed luſtre, "our canvas whitening in the ſilvery beam," and veſſel reflected in the

the mirror of the waves, all united to preſent us with images of tranquillity and repoſe. The patrone meanwhile entertained us with intereſting accounts of the various paſſengers he had, in his time, conveyed to Italy, and the relation of his own exploits, in ſeveral engagements with, and victories obtained over the corſairs of Algiers. One of theſe ſea-fights dwelling on my memory, I have committed it to paper.

"About three years ſince (ſaid he) I was chief mate or lieutenant on board a large Genoeſe armed merchantman, of 32 guns and 150 men, being deeply laden with a valuable cargo, when, within a day's ſail of Genoa, we met four Algerine galleys and two brigantines, which, it appeared, had been on the look-out for us ſome time, and as we gradually approached, it being nearly a calm, they hailed us by an immediate ſummons to ſurrender. This inſolent order, our brave commander (God bleſs his memory) was, notwithſtanding the ſuperior force of the enemy, by no means inclined to obey; he therefore returned an ironical anſwer, on which the Algerines hoiſting the bloody flag, drew up their ſquadron in the form of an half moon, that they might pour all their ſhot at once into us. We avoided this manœuvre by means of a breeze which ſprung up, and enabled us to veer ſhip, whereupon the galleys ran foul of one another. The Algerine commander then ran his own galley along-ſide of us, and attempted to board, by throwing in eighty of his men, who obtained a momentary poſſeſſion of our upper-deck, ſome cutting the rigging, and others plying the hatchways with hand grenades. Having ſecured ourſelves, however, in our cloſe quarters, we began to fire at the Algerines on board, from two of our guns loaded with grape and caniſter ſhot, by which many of them were killed, and the reſt forced to ſubmit. The Algerine commander, in the mean time, made ſeveral unſucceſsful attempts to relieve his men, as well as to ſurround us with his other galleys, but our ſhip lay ſo deep in the water that every ſhot told, and made terrible havock among the pirates, who kept up a heavy and inceſſant fire on us. At one time the carnage was ſo great (our brave captain, who had already received five wounds, being likewiſe killed by a chain-ſhot, which cut off both his thighs, and our flag-ſtaff ſhot away) that had I not inſtantly taken the command, and nailed the colors to the maſt-head, the crew were giving way, and on the point of ſurrendering; encouraged, however, by my example, and promiſes of rewarding every man handſomely if we came off conquerors, at the ſame threatening to blow up the veſſel rather than ſurrender, the combat was renewed with redoubled fury, a ſhot having taken one of the galleys between wind and water, we ſaw her ſhortly go down within a cable's length of us; another, having loſt all her maſts, lay like a log upon the water; the others ſeeing the fate of their companions, and not being able to ſtand the weight of our metal, began to ſheer off; upon which, I ordered the guns to be loaded with cartouches, gave theſe piratical raſcals ſuch a parting volley as killed fifty of them, and obliged the reſt to make for Algiers in a moſt pitiful plight: we then gained our port in ſafety, and I received a ſufficient reward from the owners to purchaſe and ſet up this felucca." I commended

mended the brave fellow for his gallantry, and on this occaſion was happy to ſee merit had met with its reward." P. 88.

The following anecdote cannot poſſibly be peruſed without the deepeſt emotion.

" During my ſhort ſtay at Florence, I was ſomewhat ſurpriſed one morning, while at breakfaſt, by a viſit from a young man, whom I immediately recognized to be Charles ———. Many years had elapſed ſince his abrupt departure from England. His hiſtory being peculiarly intereſting, I ſhall take the liberty of here inſerting it.—Engaged in commerce at an early age, and taken into the houſe of his uncle, an eminent merchant in London, his proſpects in life were moſt flattering. From his abilities, his attention, and improvement, Charles became the favorite, and was at length conſidered as heir to his uncle's large poſſeſſions. A partner in the ſame houſe, who was a man of ſuperior ſenſe, but addicted to extravagant vices, blighted this fair proſpect almoſt in the bud! He was married to a depraved but beautiful woman, with whom he had formerly lived on eaſier terms. Led on in defiance of frequent ſerious remonſtrances from one act of expenſive diſſipation to another, his debts accumulated in an alarming degree, which he ſtill hoped to diſcharge by means of the gaming-table. Surrounded by titled black legs, and wary ſharpers, he engaged on unequal terms, and increaſed thoſe debts, which, in honour, he became obliged to pay without delay, or even inveſtigation. The wife either knew not, or heeded not, the private circumſtances of her huſband. She ſaw her houſe filled with the beſt company; gave expenſive entertainments, and reſorted with avidity to every public amuſement which had the power of chaſing away reflection and care. The huſband, eager to alleviate the ſtings of conſcience ariſing from the neglect of a young family, plunged ſtill deeper into riot and profuſion, and paid no longer any attention to the concerns of his mercantile affairs, which had hitherto been in a very flouriſhing ſituation. His partner, an eaſy old man of independent property, who never quitted his arm-chair, was not made acquainted with the exceſſes of Mr. ——— till intelligence from their bankers arrived, ſtating, that not only the funds of the houſe were exhauſted, but that, from an unuſual grant of credit, they had permitted themſelves to be conſiderably overdrawn. The affairs of the houſe thus involved, the moſt prompt and ſpeedy meaſures became neceſſary to ſave their falling credit. A conſultation was held, and a propoſition made, and adopted, to employ the talents of young Charles, who was a proficient in the art of drawing, in forging the names of ſome eminent mercantile houſes on foreign bills, and thereby raiſe an immediate ſupply. Charles ſeduced into the practice of this expedient by the treacherous ſpendthrift, unknowingly committed an act, by which, agreeable to the laws of his country, his life became forfeited. He ſucceeded ſo well in the art of imitation, that a ſecond attempt was ſhortly after made for raiſing a more conſiderable ſum: in negociating the bills, however, a diſcovery took place, which inſtantly obliged the parties to ſeek ſafety in flight. Not a moment was now to be loſt; Charles was made acquainted with the duplicity that had been practiſed upon him, and being hurried into a carriage, wherein a few

a few valuables had been haſtily packed up, departed immediately with Mr. ——— for Dover. They embarked in the packet, and arrived ſafe on the Continent. Continuing their route they proceeded to the South of France, where they took up their reſidence, and remained concealed, unknowing and unknown.

"In the mean time the uncle, confined with the gout, was left to ſupport all the horrors of his ſituation. Bankruptcy enſued, and a diſpoſition manifeſted on the part of the perſons who had been duped, and were the chief ſufferers, to have the infirm old man arreſted, operated as his death warrant. In a few hours he was found lifeleſs in his bed, not without ſtrong ſuſpicion of having taken poiſon.—The ſequel of theſe acts of depravity and guilt was no leſs fatal to the beautiful but frail Mrs. ———; who being, in conſequence of her huſband's elopement, deprived of pecuniary reſources, and not inclined to follow or ſhare his fate in a foreign country, accepted an offer, that was ſhortly after made her, of living with a man of faſhion. Supported by his liberality, her extravagance now became unbounded; but her reign of pleaſure was ſhort. Tired of her charms, he quitted his miſtreſs in a few weeks, and left her wholly deſtitute of future ſupport. One lover ſucceeded another, till her abandoned conduct ſoon reduced her to a ſtate of poverty, miſery, and contempt; her health had likewiſe been conſiderably impaired, and without making one commendable effort to gain a livelihood by induſtrious means, ſhe ſunk from poverty to guilt, and at length attempted to retrieve her fortunes by a deed of unexampled wickedneſs and cruelty.—She had a daughter!—a beautiful girl of ſixteen, in whoſe countenance every ſweet and gentle virtue was pourtrayed; the bloom of health was marked on her features, and ſenſibility evinced itſelf in her every action. But alas! how often are the children of promiſe doomed, in the ſpring of life, to mourn

——— Their bloſſoms blaſted in the bud!

Upon this maiden flower, juſt expanding into bloom, fell the rude ſtorm of adverſity,

And like the tyrannous breathing of the north,
Shook all its buds from blowing———

Julia! it was mine to ſee thee but once! yet pity ſtill cheriſhes a tender recollection of that interview. Thy modeſt grief! the dignified ſerenity that ſat on thy brow on this trying occaſion! could I witneſs theſe, and not participate in thy ſorrows?—Sincerely did I ſhare them; and ſo laſting is the impreſſion of injured excellence, that revolving years have not been able to efface thy image from my mind.

"This artleſs, exemplary girl, had been placed in a ſeminary, far from her mother's contaminating ſight: here ſhe dwelt in peace, improving daily in every virtue and accompliſhment that could adorn her ſex. The mother mean time, diſtreſſed in her circumſtances in proportion to the decay of thoſe charms which now failed to procure her admirers, reſolved, for a pecuniary conſideration, to ſacrifice her too lovely daughter at the ſame ſhrine of proſtitution to which ſhe had herſelf been led a willing victim. The thought was no ſooner

entertained than executed. She quitted the habitation of misery and contempt, and like an infernal demon entered the abode of innocence and peace. Julia was claimed, and carried unresisting and unknowing to her mother's dwelling; who having, through the means of a common pander of vice, obtained the promise of a large sum from an abandoned reprobate to whom her daughter was to be sacrificed, disclosed the plan, cloaked under the false garb and specious mask of pleasure, to her own offspring. From so infamous a proposal, even thus coloured and disguised, the virtuous, innocent Julia shrank, as at the sight of a basilisk. From arguments and entreaties her mother proceeded to threats, in case a promise of compliance should not be given within the period of a few days. Neither the prayers nor tears of her virtuous daughter, in the mean time, made the smallest impression on the obdurate heart and debased mind of the vicious parent. A sense of filial duty prevented the suffering Julia from disclosing the horrid scheme in agitation. The debauched dotard, who, by dint of bribery, was to triumph over such virtue, saw her in this trying situation, and was just meditating to seize upon his prey, when, with fearful steps, she flew for relief to a former friend of her father's. She mentioned not her situation such as it was—the dreadful alternative that awaited her—the brink of ruin on which she stood—but only solicited to be reinstated in her former residence, where she might once more find happiness in retirement. This was readily promised, but, alas! too late to prevent the sad catastrophe that ensued. Julia returned home, but to what a home! a fiend awaited her arrival! she had to encounter immediate infamy, dishonor, and ruin!! Here let me draw a veil over this melancholy history: suffice it to add, that Julia, in the hour of despair, friendless, unprotected, and left to her distracted thoughts, sought refuge in another and a better world. Her's had not been a life of pleasure, but it had been a life of peace and innocence; could then her unsullied mind bear up against the stigma of vice, the scorn of the severely virtuous, of such whose hearts had never possessed half her innate modesty or worth, yet to whose slights and contumely she must have been hourly exposed? Her soul shrank from the prospect; urged by despair, she hurried from her mother's blasting sight; and, bereft of reason, rushed unbidden into the presence of her Maker! Poor Julia!—and shall a deed committed in the hour when reason was overpowered by the phrensy of despair, cancel the purity of thy life unmarked almost by error? Ah, no! the many acts of virtue thou hast done shall plead for thee at the throne of Mercy, and thou mayest still look down and witness the tear of sympathy I shed on thy sorrows and untimely fate. Peace to thy manes! —sweet Julia." P. 100.

The writer is probably a gentleman who is indifferent about literary reputation, and has written down for his amusement, and the benefit of his memory, the particulars of his Tour. Future travellers will thank him for pointing out a route exceedingly well imagined, as exhibiting the fairest and liveliest scenes in the south of Europe. We have been much entertained by the perusal of this publication, which, if it cannot

pretend to any particular degree of novelty; if it does not arreſt attention by its vigour, or ſurpriſe by any brilliancy of remark, at leaſt never offends by any approach towards vulgarity, and may in every reſpect be conſidered as repreſenting the original remarks of a gentleman and a ſcholar.

ART. XI. *Critical Remarks on the Hebrew Scriptures, &c.*

(Continued from vol. xix. *p.* 632.*)*

PAGE 367.—Numb. v. 18. "The learned reader will judge for himſelf," &c.] It ſeems beſt, in our judgment, to abide by the reading of the Hebrew text, מי המרים המארירים, in v. 18 and 24, (1ſt clauſe) and המים המארירים למרים, v. 24 (2d clauſe) and in v. 27. The true ſenſe is moſt eaſily aſcertained, by analyzing the latter expreſſion; in which the ל in the word למרים is the prepoſition of the final cauſe. The noun מרים, therefore, under that prepoſition, muſt expreſs the effect, which the drinking of the water was to produce in the conſtitution of the guilty woman, and of the guilty woman only. Now, ſince there was nothing poiſonous in the compoſition of the drink (for we cannot entertain even a ſuſpicion, that other ingredients were uſed beſides thoſe preſcribed by the Law) where can we look for the effect of the drink, but in the mind or imagination of the patient? And what effect does the word ſo naturally impart as bitterneſs of ſoul (in ſuch ſenſe indeed the ſingular noun is often uſed, and the plural is uſed here only to give intenſity to the ſignification) dejected ſpirits, a nervous anxiety or melancholy, which, in the female conſtitution, often produces uterine diſorders, which end in ſterility. מי המרים, therefore, ſignifies "water of ſadneſs", or "water of melancholy", mœroris aquæ: and המים המארירים למרים are "the waters loaded with the curſe to cauſe deſpondency." The ſwelling of the belly, and the rotting of the thigh, threatened v. 22, are to be underſtood literally. The belly was to ſwell with the ſchirrous tumors of diſeaſed ovaria, and the fleſh of the thigh, which in the healthy ſtate is firm and plump, was to waſte with diſeaſe, and become flaccid. Though all this diſeaſe began from an effect upon the imagination of the criminal, it was not by a cheat upon the imagination, or a mere trick, that might take effect upon the guilty and the innocent indiſcriminately. It was the guilty conſcience that, by the poſitive inſtitution of God, gave this rite a certain effect on the imagination

imagination of the guilty, from which effect the innocent woman was, by the ſpecial mercy of God, with certainty protected.

Here is no mention, in the Hebrew text, of corroſiveneſs, or any deleterious quality in the water. Nor was the effect, upon the guilty patient, ſuch as a corroſive drink might be expected to produce upon the guilty and the innocent, without diſtinction; namely, dyſentery and inflammation of the bowels.

P. 372.—Numb. xi 4. "There is no prohibition to kill them for common eating."] The prohibition is clear, and expreſſes that no man ſhould ſlay for common food, within or without the camp, but at the door of the Tabernacle only for euchariſtic ſacrifices. The political reaſon of the reſtriction might be to prevent too rapid a conſumption of the herds and flocks, thinned probably by the toil and hardſhips of their perpetual march through the parched deſert, in a greater proportion than they were increaſed by propagation in thoſe circumſtances. Indeed it appears, from what is ſaid by Moſes, in v. 13 and 22, that the flocks and the herds were by no means at this time ſo numerous, as to bear a ſlaughter for a ſupply of food to the whole multitude.

P. 376.—Numb. xii. 3. "I have taken no notice of Kennicott's verſion—becauſe I deem it indefenſible." *Note.*] Dr. Geddes might have condeſcended to give his reaſon for the judgment, which he thus paſſes upon an interpretation, received by two ſuch critics as Schultens and Kennicott, to either of whom he was, in literature, as a dwarf, in ſtrength, to Hercules. With what truth the character of extraordinary meekneſs may be applied to Moſes, ſee Exod. ii. 11–14; Numb. xi. 11–15, xvi. 15, xx. 10–12. We agree therefore with Schultens and Kennicott.

P. 383.—Numb. xvi. 1. "There is a ſingular ellipſis in this verſe, according to the preſent reading," &c.] We believe, no ellipſis at all. The verb לאה may be rendered by either of the verbs "capere", or "ſumere", and all the compounds of each. For it is "to take" in any manner. In this paſſage, we are perſuaded that it anſwers to one or other of theſe Engliſh phraſes, "took in their head" or "took in hand": and the adjective after the verb מש is the ſentence ויקמו לפני משה—animo conceperunt, or occepêre conjurationem inire contra——." Obſerve, that it is an idiom of the Hebrew language, that when a ſentence anſwers the queſtion What? after the verb, the verb in that ſentence is connected with the principal verb by the copula ו.

P. 388.

P. 388.—Numb. xxi. 14. " The fragment of ſuppoſed poetry, contained in this and the next verſe, has always been deemed a moſt difficult paſſage."] This fragment ſeems to be produced only to be explained by the remark at the latter end of v. 13, " that Arnon is the border of Moab, between Moab and the Amorites." But this throws no ſort of light upon the fragment, in the ſenſe which Dr. Geddes contrives to impoſe upon it. Dr. Kennicott has ſucceeded, in our judgment, much better. He reads the firſt diſtich thus:

יהוה אתו הבב סופה
ואתה נחלים ארנן:

The emendations are merely a new diviſion of the words, without the alteration of a ſingle letter. The words being ſo divided, and the verb הבב being taken in a ſenſe which it bears in the Arabic dialect, (profectus eſt) the whole may be thus rendered:

Jehovah went with him to Suph,
And he [i. e. Iſrael] came to the rivers of Arnon:
Even to the branch of the rivers, which bendeth towards the ſeat of Ar,
And leaneth upon the border of Moab.

—" Rivers of Arnon". Rivers plural, becauſe the river was compoſed of ſeveral branches, any one of which by itſelf is אשר. " — which bendeth". Near Ar, the river Arnon made an angle with its firſt direction, which is from north to ſouth, and ran almoſt due weſt to the Jordan, or Dead Sea. If Ar was ſituate on this lower reach of the river, ſomewhat below the angle, the ſtream might properly be ſaid to lean towards that place: and it was, we ſuppoſe, from this angle eaſtward, that it formed the boundary between the Moabites and the Amorites.

P. 389.—Numb. xxi. 16. " Commonly rendered, *thence they went to Beer*."] And rightly ſo rendered. For the verb נסעו, at the beginning of ver. 13, is to be underſtood as repeated at the beginning of this 16th verſe, the 14th and 15th verſes making a parentheſis. In like manner, the 17th, and part of the 18th verſe, to the word במשענתם inclusive, make another parentheſis: and then the word נסעו is to be underſtood again after וממדבר; and again after ממתנה; and again after ומנחליאל, in the 19th verſe; and again after מואב, in the 20th verſe.

Ibid.—" I take חפר to be here —— inveſtigare, ſcrutari."] חפר is rather to be taken in its literal meaning, of digging. So great was the want of water, that the chiefs took part in the labour of digging the well. The well was not diſcovered by

by the chiefs: Jehovah pointed out the place to Moſes, ver. 16.

Ibid.—" Neither kings, nor princes, nor nobles, in the ſentence."] We allow, that נדבי העם are the common people, working cheerfully, and with alacrity—offering themſelves to the work—not nobles.

" ——The original and literal meaning of חקק is fodere."] Not a ſingle inſtance, we believe, is to be found, in which the verb חקק ſignifies " to dig," literally; that is, " to dig the ground." Nor any in which the noun מחקק ſignifies " digging," or " delving." The words מחקק and משענתם, here are both under the government of the ſame prepoſition ב. The former ſometimes ſignifies " a ſceptre," or ſtaff of authority; the latter, a common ſtaff to walk with. It is probable, therefore, that the firſt, as well as the ſecond, is the name of ſomething, which was uſed as a tool upon this occaſion in digging the well; the firſt by the chiefs, the ſecond by the common people. The pronoun of the third perſon plural, ſuffixed to the ſecond, is to be underſtood as belonging to both, which is very common in the poetical phraſeology. The order of conſtruction is this: באר (a nominative abſolute) שרים חפרוה במחקקם נדבי העם מרוה במשענתם.

17 Then ſang Iſrael this ſong. Over the well they ſang it reſponſively.

The well! the princes opened it with their ſceptres,
The people cheerfully dug it with their ſtaves.

P. 30.—Ibid. " The torrent of rain which the Lord gave them "] Not a word in the Hiſtory about a torrent of rain. But the well itſelf was God's gift; inaſmuch as God directed them where to dig for water, ver. 16.

Ibid.—" It is a beautiful fragment of an old ballad, quoted by the author of the Pentateuch."] In our opinion, no fragment, but an entire Ode. Our notion of the Hiſtory, on which it was founded, is this. The city Heſhbon, we conceive belonged originally to the Moabites. Sihon the Amorite took it from the Moabites, enlarged and fortified it, and made his own capital; and going out from thence, extended his conqueſt in the country of Moab: but was himſelf at laſt vanquiſhed and ſlain by the Iſraelites, who took poſſeſſion both of his original dominions, and his conqueſts. That Heſhbon was originally a city of the Moabites, of which Sihon had poſſeſſed himſelf by war, ſeems to us very evident from the 25th and 26th verſes. In the 25th verſe we are told, that " Iſrael dwelt in all the cities of the Amorites, in Heſhbon, and in all the villages thereof." Then follows the 26th verſe,

verſe, compoſed of two clauſes; the firſt, explaining how Heſhbon comes to be mentioned as an Amorite city, of which Iſrael became maſters by the conqueſt of Sihon; and the ſecond, relating how Sihon came to be poſſeſſed of Heſhbon. "For Heſhbon was [at this time] a city of Sihon, King of the Amorites." So it was reckoned an Amorite city, and became the property of the Iſraelites, the conquerors of the Amorites, "who [Sihon] had fought againſt the former King of Moab, and taken all his land out of his hand, even unto Arnon;" and ſo had made himſelf maſter of Heſhbon.

Whoever the author of this Ode might be (we think without doubt a Hebrew) the three firſt verſes of it (27, 28, 29) commemorate Sihon's conqueſt of the Moabites, and the laſt (30) the overthrow of that conqueror by the Iſraelites. Sihon's previous ſucceſſes enhanced the glory of their victory.

In the 30th verſe, for אשר, we would read with the Samaritan and LXX, אש, and would divide the whole verſe thus:

ונירם אבד חשבון
ער דיבן ונשים ער נפח
אש ער מידבא

Or perhaps it might ſtill be better to put נפח into the third line.

27 Come unto Heſhbon—Let it be built up,
And fortified be the city of Sihon.
28 Truly a fire is gone forth from Heſhbon
A flame from the city of Sihon.
It hath devoured Ar of Moab,
The Baalim of the chapels of Arnon.
29 Wo unto thee, O Moab!
O people of Chemoſh thou art undone!
(a) i. e. Chemoſh. He (a) hath given up his ſons to be fugitives,
And his daughters into captivity!——
30 But Heſhbon, their bright lamp, is deſtroyed
(b) i.e. We Jews. * { We (b) have laid waſte as far as Dibon and Nophah.
The fire reacheth to Medeba.

The ſtyle of this little ἐπινίκιον is animated, and the compoſition artificial in a high degree. In the three firſt verſes, the bard, in the perſon of an Amorite, celebrates Sihon's conqueſts. How he took Heſhbon, enlarged and fortified it for himſelf, and made it the ſeat of his empire, and the centre of his further

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* Or theſe two laſt lines, thus:

We have laid waſte as far as Dibon;
To Nopha the fire reacheth, to Medeba.

expeditions

expeditions againſt the Moabites: and he triumphs over Moab as totally ſubdued. In the laſt verſe he throws off the maſk, and, in one ſhort triplet, commemorates the conqueſt of Sihon and his country by the Iſraelites, as the work of a moment.

28 —— chapels במות. The plural of the feminine noun במה, which always ſignifies a place, or, in the plural, places of worſhip, of the ſmaller ſort, whether appropriated to the worſhip of God, or of idols. Quite a diſtinct word from במה (in the plural במותים) a height, or high place. See Biſhop Lowth on Iſaiah liii. 9.

P. 394.—" I was riding a favourite little mare," &c.] It may ſeem uncharitable, but one cannot but harbour a ſuſpicion, that the ſtory the Doctor here tells of himſelf and his mare, and the dead crow, is a tale invented, as an impious traveſtie of the Hiſtory of Balaam and his Aſs. In appreciating (to borrow one of his own expreſſions) the credit of the Moſaic Hiſtory, it is always to be remembered, that it profeſſes to be the Hiſtory of a people under the immediate government and protection of God, even in their ſecular affairs. Not merely under his general Providence, like the reſt of the world, but under his ſpecial care, and immediate authority, as their temporal ſovereign. This ſituation of the people, exactly reverſes the rules of probability. This Hiſtory would deſerve no credit, becauſe the detail of it would be inconſiſtent with the firſt general principle, if it abounded not in ſuch preternatural occurrences as, in any other hiſtory, might be juſtly taken as marks of fiction.

P. 396.—Numb. xxxiii. 10. " The multitude, רבע."] The Samaritan text has מרבע, which may ſignify any thing of a ſquare figure. The Iſraelites encamped in a ſquare; ſee chap. ii. and iii. Therefore מרבע, " the ſquare of Iſrael," may be an expreſſion for the whole encampment, which met the Prophet's eye in that ſhape.

> Who can count the duſt of Jacob,
> Or reckon the numbers in the ſquare of Iſrael?

P. 397.—Numb. xxiii. 21, " אביט, and this I am perſuaded is the true reading."] We are perſuaded of the contrary. The indefinite איש underſtood, is the nominative of both verbs הביט and ראה: and the ſenſe may be given, as by the LXX. though both the Hebrew verbs are truly active. " Tribulation is not to be diſcerned in Jacob: and diſtreſs is not to be ſeen in Iſrael."

P. 398.—Num. xxiii. 24. " Surely there is no enchantment," &c.] Our public tranſlation is certainly much better in this paſſage than thoſe of LXX, Vulg. or Delgado, which Dr. Geddes ſo much

much commends. But the laſt clauſe is miſtaken by them all, and the genuine meaning of the verſe loſt. We would render the whole thus:

> What though enchantment hath no power againſt Jacob
> Nor divination againſt Iſrael,
> Yet the time ſhall come, when it ſhall be ſaid of Jacob,
> And of Iſrael, what hath God wrought!

"Yet the time ſhall come when it ſhall be ſaid"—more literally, "at a ſeaſon it ſhall be ſaid". This is an obſcure intimation of the judgments that were, in later times, to be executed upon the Jews for their diſobedience and unbelief. The Prophet, not to give encouragement to Balak, takes care to inſinuate that the time of their humiliation was very diſtant, and returns immediately to the ſubject of their proweſs and ſucceſs in arms.

P. 399.—Num. xxiv. 17. "It is well known that comets were confounded with ſtars."] It is perhaps not equally well known, but it is equally true, that "a ſtar" was the hieroglyphic, and moſt ancient poetical image, of a conqueror, or warlike prince. In the Orphic Argonautics, Medea is prepared for what was to happen to her, by a dream that ſhe is run away with by a ſtar.

Ibid.—Ver. 17. "Will conſume *the whiſkers* of Moab."] Moſt ridiculous!

P. 401.—Ver. 16. "As this and the two preceding verſes have been pretty generally ſuppoſed to relate to the Meſſiah or Chriſt, I will here give my own opinion in the words of Dathe."] German liberality! To explain the 17th, 18th, and 19th verſes, and ſhow the neceſſary reference of the prophecy contained in them, to Chriſt and the Chriſtian religion, and its accompliſhment in them, would require great length of diſſertation. But certainly no tranſlator or commentator was ever further from the true meaning of his author, than Dathe and Geddes are in this paſſage.

Ibid.—Note at the bottom. "How *a Chriſtian* ever could think of applying it to Chriſt is, I confeſs, a wonderful thing!"] As if our Lord was never deſcribed under the image of a conqueror. Is he not remarkably deſcribed under that image throughout the Apocalypſe?

P. 402.—Ver. 23. "— ſtate שמו and אל as one word שמואל —this—I take to be the dreadful wind *Smum*, *Sumiel*," &c.] Very far-fetched and unwarrantable. The true rendering of the paſſage we take to be this. "Alas! who can eſcape alive, when God bringeth upon him deſolation!" It is a reflection upon the recent deſtruction of Og. For we find in the

the LXX, at the beginning of this verſe, " then he ſaw Og," which we think likely to be a true reading.

P. 403.—Ib. " It is generally allowed, that this (v. 24) is one of the moſt obſcure paſſages in the whole chapter."] Very obſcure indeed! We have ſometimes thought of propoſing a correction; thus: inſtead of וציים מיד read וצמיים יד. The alterations conſiſts in a tranſpoſition only of the letter מ, bringing it from the beginning of the word יד to the middle of the preceding word. The ſenſe would be,

Behold, a hungry robber! The forces of Chittim!
They oppreſs Heber! They oppreſs Aſhur!
But He alſo is appointed to deſtruction.

" Behold!" A very frequent force of the copula ו, " a hungry robber". The hungry robber, we would underſtand of all the invaders from the weſtern world, who ſubjugated, one after the other, the nations of the eaſt, collectively repreſented under the image of a rapacious robber. Firſt, Alexander the Great; after him, the Romans. All theſe are the force or armies of Chittim. *But he alſo, &c.* namely, the Robber. That is, firſt the Greek, then the Roman empire, both included, as we have ſaid, in a common image.

P. 406.—Num. xxvi. 3 and 4. " viderint acutiores."] The paſſage is unqueſtionably corrupt, and the corruption ſeems to be ancient. Dr. Geddes, we believe, has made the beſt of it. Though we are not quite ſatisfied, that ידר can bear the ſenſe he puts upon it.

P. 407.—Num. xxvi. 10, 11. " We have here a clear inſtance of the alteration of both the Hebrew and Greek copies, ſince the firſt century."] We find in this no inſtance of any other alteration than a tranſpoſition of words; a ſpecies of corruption, which we can eaſily admit in ſeveral places. We would arrange theſe two verſes, the 10th and 11th, thus:

10 ותפתח הארץ את פיה ותבלע אתם באכל האש את חמשים ומאתים
איש ואת קרח ויהיו לנס:
11 ובני קרח לא מתו במות העדה:

10 And the earth opened her mouth and ſwallowed them, what time the fire devoured the two hundred and fifty men and Corah himſelf; and they became a ſign.
11 But the Children of Corah died not, when the conſpirators died.

His ſons, it ſhould ſeem, were not in the conſpiracy; therefore they eſcaped.

P. 410.—Num. xxxi. 17 and 18. " But who will dare to ſay, that ſuch an order could proceed from God?"] Who will dare

dare to ſay the contrary, who believes in the written word of God? The reaſon of the ſeverity of theſe executions is repeatedly given in the ſacred books. It was a juſt judgment upon theſe profligate idolatrous nations, and the neceſſary means of preſerving the Iſraelites from the contagion of their manners. Of all hypocriſy, this affectation of being more merciful than God is the moſt deſpicable. Who will deny that God occaſionally decrees the deſtruction of multitudes at once?

P. 415—Deut. i. 1. "I believe a ſingle fair example cannot be produced, where עבר or בעבר ſignifies *on this ſide.*"] In the Chaldee dialects, בעבר indiſputably ſignifies "cis"—"on this ſide". See Ezra iv. 16. But admitting the author's aſſertion, that no fair example can be produced of this uſe of it in the Hebrew Scriptues, what will be the neceſſary concluſion? Certainly not more than this; that theſe firſt five verſes are a general argument of the book, prefixed to it after the time of Moſes, by an editor (perhaps Ezra) ſettled on the weſt of the Jordan.

P. 421—Deut. vi. 13. "It was Dr. Kennicott's method to make the quotations of the N. T. a criterion of the text of the O. T. which is contrary to the canons of ſound criticiſm."] To this general principle, with certain limitations, we agree. See what Biſhop Horſley has written, upon this ſubject, in his Critical Notes upon Hoſea, p. 166. But, with reſpect to this particular paſſage, we muſt obſerve, that the words of our Lord's citation are given by the two Evangeliſts, St. Matthew and St. Luke, without the leaſt variation; and that our Lord's argument depends upon the word "only". Since, therefore, the force of the citation depends upon the words, it muſt be ſuppoſed, that the words of the Old Teſtament were accurately repreſented by our Lord in this citation: and this, with all believers in our Lord, muſt confirm the reading of the LXX, in this inſtance. We cannot but remark, that Dr. Geddes, for the moſt part, believes implicitly in the LXX; but here he chooſes to abandon them, for the purpoſe of diſcrediting our Lord's citation.

P. 442—Note. "Were not the Moabites and Ammonites, and other neighbouring nations, as groſs idolaters as the Canaanite nations?"] Yes. But they lived in a country of their own, apart from the Iſraelites. The Canaanites, had they been ſpared, would have been the inmates of God's people.

Ibid.—"Certainly every anſwer is not a refutation."] Certainly not: and you, Dr. Geddes, have anſwered Biſhop Watſon in many words, but you have not refuted him.

(To be concluded in our next.)

ART. XII. *Oberon: or Huon de Bourdeaux: a Maſk. And Oreſtes: a Tragedy. By William Sotheby, Eſq. F. R. S. and A. S. S.* 12mo. 240 pp. Cadell and Davies. 1802.

AN ingenious and intereſting Poem, called Oberon, tranſlated by this author from the German of Wieland, was publiſhed in 1798, and commended by us in our 12th volume, p. 513. The principal circumſtances of the ſame fanciful tale have again exerciſed Mr. Sotheby's talents, and are here thrown into the form of a Maſk. Whoever recollects the particulars of the prior Poem, will perceive that much addreſs and contrivance muſt have been neceſſary to mould them into a dramatic form, even with the allowed licence of this irregular ſpecies of drama. In ſurmounting theſe difficulties, Mr. Sotheby has ſhown both judgment and ingenuity, by ſuppreſſing ſome circumſtances, and throwing others into a kind of magic ſcenery; and has thus contrived to give conſiſtency, and a degree of intereſt to the piece.

The foundation of the tale of Oberon will moſt readily be ſeen, by reverting to our account and extract from the former Poem, in the place * already referred to. In the new form of the ſtory, the trials of Huon are not equally ſevere, and of courſe not of ſo long duration; but they are ſtill conſiderable. The dramatic dialogue of the Maſk is ſpirited and pure, and parts given to the fairy race have much elegance of fancy and of verſification. The following ſhort ſcene will afford a pleaſing ſpecimen of both parts.

" *Scene changes to Oberon's Haunt in the enchanted Foreſt.*

ARIEL *and* FAIRIES *enter.*

Ariel. Haſte, Spirits! haſte! o'er yonder ſnow-wreath'd cliff,
Lo! Heſper clearly ſhines. Yet ah! the moon
Once the bright regent of our revelries,
Veils her fair orb, as if the penſive planet
Were darken'd by our grief. 'Tis now the time—
Mark'd you the warning meteor? Fays! they come—
Bow down—ere yon wing'd cars, that waft our lords,
(Oberon, Titania, from oppoſite quarters, meet in their aerial cars.)
Borne on the viewleſs winds, from climes oppos'd,
Meet in mid air, low breathe in plaintive tune
Soft ſounds, if plaintive tune may ſooth their woe.

Fairies. If ever ſooth'd by melody,
Attemper'd to the touch of fairy lute,
The voice of woe was mute,
Sweet Echo! join our minſtrelſy!
And ere the dying cadence cloſe,
Oh charm the troubled ſpirit to repoſe!

Oberon. Titania! once again, in theſe ſad haunts,
On this ill-omend day—
Titania. Oh pardon me!
That thus I interrupt thee—do not breathe
Words of harſh import—as I floated by,
Each magic note of Elfine melody
Once heard delightful, ſeem'd alas! to pour
Reproaches on me.
Ariel. Say not ſo, ſweet miſtreſs.
Titania. Oh Oberon! if penitence can move;
If to have liv'd in exile, far from thee,
In climes, where each dull ſeaſon wears alike
The winter's hue; if ſtill, where'er I pin'd
In reſtleſs ſolitude, around me hovered
The ſpirit of departed joy——if theſe
Can move thee; while I bathe thy feet in tears,
Thou wilt not turn relentleſs.
Oberon. Riſe, Titania!
Thou haſt not wept unpity'd—ah! might tears
Streaming in ſympathy with thine, efface
Oaths regiſter'd in heav'n, thou ne'er hadſt ſought
Forgiveneſs at my feet, nor I had mourn'd
My ineffectual pow'r. Yet riſe, deſpair not—
If faith a dwelling hold in youthful hearts,
Untainted with the commerce of the world,
Once more we may be bleſt—
Titania. What hope? ſay—
Oberon. Ariel.
Hold up that magic mirror—lo! that form—
'Tis Rezia, Bagdad's heireſs—look again—
'Tis Huon, Duke of Guyenne—a peerleſs pair.
Theſe, by my potent art, in dreams of bliſs
Each to the other bound, alone can looſe
The oath I raſhly ſwore.
Titania. A ray of hope
Darts thro' my grief—give me the maid in charge.
With every hair that waves on Huon's head,
The God of Love ſhall link a golden chain
That fetters heart to heart.
Oberon. Vain here thy pow'r.
Oh leave her to the faſcinating dream.
Nature, more ſtrong than magic, fans the flame,
When love firſt wakes to bliſs a virgin heart.
Huon is virtuous—but I fear—

Titania.

Titania. Oh ſpeak!
Why that portentous ſilence?
Oberon. Man is frail:
Theſe are of earth. Our pow'rs are limited:
We cannot change the heart; there man alone
Is in himſelf ſupreme. At will we laviſh
Crowns, riches, charms that turn grey beards to dotage!
But the fixt bent and nature of the heart
Rendering each gift a bleſſing or a curſe
Are not at our diſpoſal. If theſe fail,
Truth never more ſhall fix her ſeal on brow
Of mortal mold. Be but their faith unchang'd,
When next we meet we reign in fairy land.
Farewell! tho' on a viſion of a dream
Hope fondly reſt *(to the attendant Fairies)*—Ye! hail her golden beam.

(OBERON *and* TITANIA *aſcend, and are borne away in their aerial cars.*)" P. 43.

Mr. Sotheby is too practiſed a writer to give occaſion to many critical remarks upon his language; nor have we obſerved any thing important enough of that kind to demand notice.

The drama of Oreſtes, which fills the remainder of this volume, is a bold attempt to unite into one compoſition the ſeparate beauties, avoiding the peculiar defects, of the three great Grecian models, the *Choephoræ* of Æſchylus, and the two *Electras* of Sophocles and Euripides. The effort is laudable; but the tale of Oreſtes, revenging the murder of his father by that of his mother, is too remote from our manners, and too diſguſting to the feelings of modern readers and audiences, to be rendered palatable by any exertion of ſkill and ingenuity. The oracles and præternatural events, being no longer credible, loſe the effect they ought to have in exciting pity and terror; and though the repugnant feelings of Oreſtes, to the taſk his deſtiny enjoins, are worked up by Mr. Sotheby with great force, we ſtill feel leſs for him than we ſhould for a hero who was impelled by moſives in which we are able to ſympathize, and employed in acts which we could more completely approve. Pylades is not here a mute perſonage, as in the play of Euripides, but performs an important part in ſupporting and comforting Oreſtes*. It is a well-conceived act of poetical juſtice, that Ægiſthus and Clytemneſtra ſhould receive

* It would indeed appear ridiculous, on any modern ſtage, for an eminent perſonage to walk in and out, throughout the drama, without ſpeaking a word.

their

their death at the very place, namely, the bath, where Agamemnon had been murdered, and by means of the ſame weapon; but this circumſtance is effected at the expence of a good deal of improbability. The pathetic effect of Electra remaining for ſome time perſuaded of her brother's death, and uttering her lamentations for him, which is ſo finely managed by Sophocles, is here omitted, and the ſituation, in our opinion, too rapidly paſſed over. The pathetic is chiefly drawn from the filial feelings of Oreſtes, which Mr. Sotheby has expreſſed with great ſkill; from this part, therefore, we will take our ſpecimen, in the ſcene where the hero is diſcovered by the Prophet Calchas.

" *Oreſtes.* If thou canſt read the heart, in mine behold
The bitter conflict of a troubled ſpirit,
That agonis'd by woe, doubt, fear, deſpair,
Dreads e'en the wreck of reaſon.—Seer, aſſiſt me.
Calchas. Poor youth! I pity thee—I will aſſiſt thee—
My voice ſhall ſtill the tumult of thy ſoul.
Oreſ. (with vehemence) Not that—thou muſt not ſtill my ſoul—oh rather
Urge to its height the ſtorm, that ſo my arm
May execute its miſſion—holy Seer!
Thou talk'ſt to one of that diſaſtrous mood
Whoſe mind, no longer maſter of itſelf,
Acts not its own reſolve. Seer! I am bound
To deeds that ſhock my nature. 'Tis moſt horrible!
Turn this to ſtone *(ſtriking his breaſt,)* that, at the name of mother,
Sheds drops of blood, and I will do the deed!
(falls on the altar.
Cal. (after a pauſe) 'Tis He—the long expected—*(aſide)* 'tis th' avenger.
Thou muſt perform, unqueſtion'd, heav'n's command—
Oreſ. (riſing gradually almoſt to frenzy) Prophets may ſpeak, and Oracles pronounce
" So move"—" this deed be done"—" 'tis heav'n's command"—
But they forget that the poor inſtrument
To execute this will, is Man, weak Man.
Rocks, at the call divine, leap from their baſe,
Earth, at the word, deep to its centre ſhakes,
The ſea, and the wing'd ſtorm, and fiery bolt,
Wait but a nod. Be theſe the inſtruments
To execute heav'n's vengeance on the world.
But let not man be urg'd to ſhed man's blood.
What, if the guilt of an abandon'd woman
That ſlew her huſband, calls down ſignal vengeance!
Muſt a ſon plunge a dagger in the heart
Of her who bore him?

Cal. Aid inſpiring Jove!
Offſpring of Agamemnon, Troy's great conqueror,
Oreſtes!—

Oreſ. How—Oreſtes! why thus call
A wandering ſtranger, a loſt wretch unknown?

Cal. (with enthuſiaſtic dignity) I know thee—know thou me—'tis
Calchas ſpeaks.
I, I, the miniſt'ring prieſt, ſtood at the altar:
This conſecrated blade I hold before thee
Gleam'd in my hand, deſcending ſwift in act
To pierce the proffer'd boſom of thy ſiſter,
Whom Agamemnon to Diana's ſhrine
Had led, his firſt-born, Iphigene, to ſlaughter.
The virgin knelt beneath me, and to heav'n
Look'd up with fearleſs eye. Before me, bow'd
The father, in his mantle veil'd from ſight.
I hear'd his groan: deep as the groan of death.
The father felt: the chief of Greece obey'd.
Taught by thy father, ſon, obey the Gods.
Fir'd by thy ſiſter——

Oreſ. (ſeiſing his dagger) Seer—'tis done—thy dagger!" P. 173.

Oreſtes is worked up even to frenzy, before he executes his final purpoſe. But, in this, we think the preſent writer rather inferior in judgment to Æſchylus, who reſerves that pitch of horror to the period after his dreadful act of vengeance. This is ſurely more natural than that, after having been frantic, he ſhould recover tranquillity to perform what the fates enjoined.

After what we have ſaid and cited, it muſt be evident that Mr. Sotheby's Oreſtes deſerves the attention of critical readers, and adds an honourable proof of poetical merit to thoſe already before the public.

ART. XIII. *Preaching a Mean of promoting the General Progreſs of Human Improvement, a Sermon, preached before the Society incorporated by Royal Charter for the Benefit of the Sons of the Clergy of the Eſtabliſhed Church of Scotland, in St. Andrew's Church, Edinburgh, May* 22, 1801. *By James Finlayſon, D. D. F. R. S. E. One of the Miniſters of the High Church, and Profeſſor of Logic in the Univerſity of Edinburgh. To which is added, an Account of the Objects and Conſtitution of the Society. Publiſhed by the Deſire of the General Meeting of the Society and Subſcribers.* 8vo. 44 pp. Creech, Edinburgh. 1801.

IMPORTANT as this Sermon is, on various accounts, it was by mere accident that a copy of it fell into our hands. Such publications will not indeed bear the expence of very general

advertiſing; but, for that reaſon, if for no other, it would ſurely be prudent to ſend copies of them to the editors of public journals, inſtead of ſuffering them, as is frequently done, to fall ſtill-born from the preſs. Of Dr. Finlayſon's merit as a writer of Sermons, we had conceived a favourable opinion, from his Sermon on the death of Dr. Blair, which was noticed, with merited praiſe, in the Britiſh Critic for laſt January; and, in the diſcourſe before us, we ſee no reaſon for changing that opinion. Here indeed the author appears rather as a philoſopher than a divine; as an eminent logician rather than an animated preacher; but into that ſtrain he was naturally led by the view which, with great propriety, he choſe to take of his ſubject.

From 1 Corinth. ch. i. ver. 21, he undertakes to prove, that the preaching of the Goſpel has contributed more than any thing elſe to the progreſſive improvement of mankind in this world.

"The three great requiſites, for improving the human condition, are knowledge, conſolation, and virtue.—Knowledge, to diſcern what is good, and what are the means of attaining it,—Conſolation, to ſupport us under the inevitable ſorrows of our probationary ſtate,—and Virtue, which is the health of the ſoul, and our preparation for the pure, unfading happineſs of Heaven. Now, in each of theſe reſpects, the inſtitution of preaching is admirably calculated to produce the moſt extenſive and beneficial effects."

This point the preacher ſeems to us to have completely proved; but that our readers may judge for themſelves of his ſtyle and manner of reaſoning, we ſhall lay before them part of what he ſays of the influence of preaching, on the progreſs of ſcience, and the arts. After appealing to his audience for the truth of the aſſertion, that the people are moſt enlightened where the truths of Chriſtianity are regularly preached, he proceeds thus:

"From theſe hiſtorical facts, it is obvious that intellectual improvement has at leaſt been an attendant on the preaching of the Goſpel: and it will not be difficult to ſhow, that this inſtitution was itſelf the direct and principal cauſe of that improvement. It threw into the circulation of human thought a new ſtock of moſt intereſting principles—principles well eſtabliſhed themſelves, fruitful in important conſequences, and fitted to exerciſe all the higher faculties of the underſtanding. It trained a numerous order of men, and forced them, by the very nature of their employment, to cultivate their intellectual talents, to cheriſh habits of regular thought, and to ſtudy the moſt effectual method of elucidating and confirming the doctrine which they taught. This order of men it mingled with the maſs of the people,

and placed them in a ſituation, where their inſtruction and examples could not fail to draw forth and improve the reaſoning powers of their hearers.—Schools of heavenly wiſdom are opened through the nations of Chriſtendom, where all ranks liſten from their infancy to doctrines the moſt intereſting and attractive, and where, in learning the things of God, they have their faculties exerciſed, their taſte formed, and their powers of judging and reaſoning, even concerning earthly matters, gradually ſtrengthened and improved. *Nothing*, ſaid the ſon of Sirach, *is ſo much worth as a well-inſtructed mind.* And this bleſſing even the labourer with us, who toils through the week for his daily bread, may enjoy in a very eminent degree. Through the inſtitution of preaching, he has means of intellectual improvement far ſuperior to thoſe of the ſame rank in former times, and poſſeſſes in fact a more accurate and extenſive knowledge of the works and ways of God, of the benevolent plans of Providence, and of the deſtination of man, than was enjoyed by the moſt enlightened ſages of antiquity."

The author purſues this train of thought with great ability, and concludes the firſt head of his diſcourſe with the following words:

"Theſe obſervations may be ſufficient to prove, that the preaching of the Goſpel, though appointed alſo for higher ends, has been employed by Providence as an inſtrument for cultivating the underſtanding of men, for bettering eſpecially the intellectual condition of the poor, and for communicating to our race all the invaluable bleſſings which ſpring from knowledge, and the improvement of their rational nature. Even on this account every good man, who takes an intereſt in the happineſs of his kind, will be deeply grateful to God for this beneficial meaſure of his government; and will in ſupport of it reſpect thoſe who have been appointed to convey to the nations the word of knowledge, avoid with care whatever may tend to impair their credit, rejoice in their ſucceſs, and ſtrive by his example and influence to render their utility as extenſive and permanent as poſſible."*

It gives us pleaſure to pay to ſuch a preacher, and ſtill more to ſuch a Society, the compliment of a conſpicuous notice in our Review. The Church of Scotland, though differing from us in ſome important points, we eſteem and honour.

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* Subſcriptions for the uſe of the Society before which this Sermon was preached are, in London, received by Meſſrs. Coutts and Co. and Mr. Cadell in the Strand; Sir Robert Herries, St. James's-ſtreet; Meſſrs. William Fuller, Son, and Chattris, Lombard-ſtreet; and by the Rev. Dr. Trotter, Knightſbridge.

ART. XIV. *Verſes written in the Vicinity of Stoke Park, in the Summer and Autumn of* 1801. *By Henry James Pye.* 12mo. 5s. Hatchard. 1802.

THE poetical preſents of the Laureat to the public have been very numerous, and all of them acceptable. There is not a branch of poetry in which his talents have not been ſucceſsfully exerciſed. Theſe are ſome of the lighter effuſions of his pen; yet in the part which we ſhall ſelect as a ſpecimen, there is ſomething ſo very intereſting, and indeed pathetic, that every friend and patron of the Muſe muſt be diſpoſed moſt eagerly to wiſh, that the calm rays of tranquillity and independence may brighten the declining days of the author.

" As o'er yon ſilver lake I throw my ſight,
Beyond imperial Windſor's tower-crown'd height,
Where, in the ſoftening tint of heavenly blue,
Thy diſtant uplands, Berkſhire! bleſs my view:
In waking dreams my fancy wings her flight,
Delightful region! to thy weſtern ſite,
Where Iſis' waves divide thy rural reign
From the green borders of Oxonia's plain;
And gently riſing from the vale below,
Rears lovely Faringdon her breezy brow.
There the mild code of Albion's legal ſway,
I whilom ſaw a generous race obey;
Saw the free yeoman and the ſturdy ſwain,
Guided, not gall'd, by influence' lenient rein;
Not to the magiſtrate's ſtern mandate bend,
But feel the judge ſtill temper'd by the friend.
Why driven by wild Ambition's veering gale,
Why did I quit, alas! my native vale,
'Mid ſenates and 'mid camps in vain to find
Joys that could rival thoſe I left behind,
Where, graſping at expence I ill could bear,
I ſaw my farms and woodlands melt to air?
Yet, when, by vengeance arm'd, the Gallic hoſt
With bloody inroad, threaten'd Albion's coaſt;
Her veteran warriors o'er the Atlantic main,
Stemming Rebellion's bloody ſurge in vain;
Her recreant fleet ſwept from her guardian flood;
Manly and firm, while every Briton ſtood,
Array'd in arms the impending ſtorm defied,
And frown'd confuſion on invaſion's pride;—
Could I, long train'd in peace, my ſword now yield,
When war's loud clarion call'd me to the field?
Or when two factions, whoſe contention hurl'd
The throne of Britain from the weſtern world,

We

We ſaw at length in treacherous compact meet,
To make deſtruction's horrid work complete;
While patriot George, in Freedom's happy hour,
Appeal'd to England from her Senate's power;
While virtuous youth a people's ſuffrage won,
And Chatham's ſoul reviv'd in Chatham's ſon:
Then as on me, with kind and partial yiew,
Their favouring eyes the Berkſhire yeomen threw;
Rejecting thoſe, who, dup'd by faction's ſlave,
Turn'd 'gainſt themſelves the ſacred truſt they gave;
Could I refuſe of Fame the proudeſt bough,
That e'er can twine around a Britain's brow?—
Friends and companions of my earlieſt youth,
The ingenuous days of unſuſpecting truth;
Who knew to read each feeling of a heart,
That ſcorn'd the flatt'ring ſuppliant's ſervile art;
Of truſt conferr'd by you, is ſtill impreſs'd
The fond remembrance on this grateful breaſt;—
The proud remembrance! that no ſelfiſh aim
Stain'd the fair wreath you gave of public fame:
That when my hands reſtor'd the ſplendid load
Of delegated power your choice beſtow'd,
I won the nobleſt trophy man could raiſe,
My conduct ſanction'd by your fav'ring praiſe.
But ſay, did all who led their native ſwains,
Waſte while they guarded their paternal plains?
All whom their country choſe with partial eye,
The ſacred truſt with mortgag'd manors buy?
Say, muſt of Prudence' voice, the warning ſound,
In warm debates and ſhouts of war be drown'd?
I feel the juſt reproof—but, ah! how few
The golden path that Prudence point purſue!
Who know to join in Wiſdom's ſacred band,
The head retentive with the liberal hand;
Who ſafe their barks from Avarice' quickſands keep,
And the dire vortex of Profuſion's deep.
When ſuch I view, who, with forejudging care,
Know how to ſcatter, and know when to ſpare;
Who by no ſelfiſh paſſion led aſide,
Or the falſe glare of oſtentatious pride;
No pleaſure e'er in vain expence can find,
While laviſh for the good of human kind;
Whoſe time, whoſe care, whoſe bounties now are given
Free and extenſive as the rains of Heaven;
Now like the lucid ſtreams that ſilent flow,
Sooth by their healing power domeſtic woe:
Such worth I bleſs as God's beſt, nobleſt boon,
And in the glorious portrait hail Colquhoun!"

The other Poems in this ſmall but elegant volume, are additions to Gray's Long Story; Verſes ſent to the Wantage Volunteers;

Junteers; a Prologue, ſpoken at Reading School; an Ode to J. J. Arnold, Eſq. now the author's ſon-in-law; Epitaph on a Child; two Sonnets, written at Cliefden Spring; a very intereſting little Poem, which the author calls the Vine, in the manner of Dr. Darwin's Loves of the Plants; and, finally, a tranſlation of the laſt Elegy of the third Book of Tibullus. A profile of the Laureat, from a drawing by his daughter, is prefixed; with a view of Windſor-Caſtle, through Stoke-Park, from the ingenious pencil of Mr. S. Arnold.

ART. XV. *Extracts from a Correſpondence with the Academies of Vienna and St. Peterſburg, on the Cultivation of the Arts of Painting, Sculpture, and Architecture, in the Auſtrian and Ruſſian Dominions. To which is prefixed, a Summary Account of the Tranſactions of the Royal Academy of London, from the Cloſe of the Exhibition of* 1801, *to the preſent Exhibition at Somerſet-Houſe*, 1802. *By Prince Hoare, Member of the Academies of Florence and Cortona, and Secretary for Foreign Correſpondence to the Royal Academy of London.* 4to. 47 pp. White. 1802.

WE avail ourſelves of the earlieſt opportunity to expreſs our ſatisfaction with reſpect to Mr. Hoare's preſent performance, which may undoubtedly be conſidered as a work of national concern.

The noble inſtitution of the Royal Academy, the foundation of our preſent beloved and revered Monarch, is unanimouſly acknowledged to have contributed much to the ornament, to the renown, and to the emolument of the Britiſh nation. In whatever light we view the plan and the conduct of this magnificent eſtabliſhment, we are forced to acknowledge its extenſive and beneficial influence. Whatever tends to improve or to enlarge its plans and regulations, muſt ſurely contribute to increaſe the advantages which the nation derives therefrom: and ſuch is the object to which Mr. Hoare's endeavours are laudably directed. He has ſolicited, and he has eſtabliſhed, a liberal correſpondence with two diſtinguiſhed foreign Academies, with whoſe Secretaries he has exchanged accounts of their reſpective eſtabliſhments; as alſo of their preſent numbers, their works, and their merits. A laudable emulation is thereby eſtabliſhed between thoſe different ſchools, from which mutual advantages may hereafter be derived.

In

In the addreſs to the Preſident and Academicians, Mr. H: expreſſes himſelf with propriety and elegance. He pays due homage to thoſe gentlemen; he ſtates the object of his endeavours, and intermixes a variety of judicious remarks, from which the following extracts, we think, may prove acceptable to our readers.

"Compariſon," he ſays, "is certainly not the object of ſuch a reſearch; but there is a competition awakened in ſenſitive minds by every new contemplation of congenial talent, which cannot fail to encreaſe the energies of intellectual progreſs: and you will no doubt agree with me, that there is nothing more effectual than an enlarged communication of ſentiments and ideas, to prevent the growth of contracted habits in art, or what is commonly called *manner*, which, whether national or individual, will, wherever it prevails, neceſſarily detract ſomething from the perfection of talent.

"In conſequence of a deſign thus formed, I forwarded ſeveral letters, two of which had the honor of being preſented to the Preſidents of the reſpective Academies, by the hands of his Majeſty's Ambaſſadors, Lord Minto at Vienna, and Lord St. Helen's at St. Peterſburg; and the replies, which I have received, appear ſo fully calculated to anſwer the intended purpoſe, that I conceive they cannot be unintereſting to the public at large, who, in the preſent advanced ſtate of your inſtitution, have a right to demand from you every information of this kind."

And, further on, he obſerves, that

"the manner in which children are devoted to a particular ſtudy, and the parental care which eſtabliſhes the ſubſequent ſuperintendance of their religious and moral exerciſes, as well as the honors annexed to the due cultivation of thoſe arts which are the object of encouragement, will afford variety of ſpeculation to obſervers of every kind. Within the narrow limits of the regulations of an Academy will eaſily be traced the bent and influence of national conſtitution and manners: the ſubject here ceaſes to be of a confined nature; it embraces mankind.

"In the plan of the eſtabliſhment of St. Peterſburg, one prudential part appears highly deſerving of notice. Proviſion is made, and a retreat ſecured, in the paths of mechanical labour, for all thoſe in whom the early hopes of genius, probably not unjuſtly entertained at the outſet, have been, in the trial, unfortunately diſappointed. On this point, gentlemen, I believe any remark I can make would be truly ſuperfluous to you, to whom every day preſents inſtances, in which ſuch an authorized reſource would have been ineſtimably advantageous."

Beſides the addreſs to the Preſident, &c. the contents of the work are, firſt, A Summary Account of the principal Occurrences and Tranſactions relative to the Royal Academy of London, from the Cloſe of the Exhibition, 1801. Thoſe Tranſactions, which ſtate the acquiſitions made by the Academy,

demy, the distribution of premiums, the reading of lectures, &c. are briefly but distinctly drawn.

Secondly. Particulars relating to the Academy at Vienna; namely, Extracts of a Letter from its President, Mr. Füger; the History of the Plastic Arts at Vienna; and, a View of the present Regulations and Establishment of the Imperial Royal Academy of Arts at Vienna.

Thirdly. Particulars relative to the Academy of St. Petersburg; namely, A Letter from its Secretary, Mr. de Labzin, wherein the writer gives the state of the Fine Arts in that capital, together with a brief account of the works of some of its members; to which he subjoins an account of the Regulations and the Privileges granted to the Academy by the Empress Catherine II.

BRITISH CATALOGUE.

POETRY.

ART. 16. *The Thirteenth Satire of Juvenal: intended for a Specimen of a New Translation of his Satires.* 12mo. 20 pp. Cadell and Davies. 1802.

We had lately occasion to review a work, which the facetious writer was humorously pleased to style a Translation of Juvenal, and we have now before us the "Thirteenth Satire" of that author, intended, as the title-page informs us, "for a Specimen of a new translation of his Satires." This is a performance of a very different nature from the preceding. It is not, indeed, altogether what we conceive a translation should be; it has neither the ease, nor the eloquence, nor the fervid energy of the original; but it is correct, and has many happy passages.

We shall now briefly set down such reflections, as occurred to us on the perusal of the "Specimen."

——spumantibus ardens
Visceribus——

is rendered,

"Thy fiery bowels foaming with distress;"

which is being literal, at the expence of propriety. A translator should endeavour to give his original the idiom of the language in

which he writes; but what Engliſhman ever uſed ſuch an expreſſion as this?

" Tho' *deck'd* the criminal with *loftier* ſtones,
Berries and maſt." P. 5.

How different from the eaſe and ſimplicity of the original!

—— licet ipſe videret
Plura domi fraga, et majores glandis acervos.

" Or fiſhes found beneath the *delving* ſhore." P. 6.

It is ſingular, that the tranſlator ſhould overlook the beautifully appropriate epithet, miranti, wondering.

" *Hear'ſt this?* O hear'ſt thou, unreſiſting Jove,
Nor once thy lips with indignation *move?*" P. 9.

We have a great objection to thoſe vulgariſms, of which too many are to be found in this little work: one occurs juſt above—" Haſt yet to learn?" P. 4. The ſecond line of the couplet is ungrammatical—

" And as ſad chickens, hatch'd of eggs *undone.*" P. 11.

What are theſe—eggs under-boiled? There are yet a few awkward and incorrect phraſes. But we haſten to the more pleaſing part of our duty; to lay before our readers a few of the paſſages rendered with fidelity and ſpirit.

" Poor is the wrong, nor hardly worth a ſigh,
If match'd with villanies of deeper dye.
Compare the cut-throat ſtabbing for his hire;
And houſes levell'd by malicious fire,
When ſulphur, kindled at ſome ſlumbering gate,
Covers a town with unſuſpected fate:
Them too compare, who from the mouldering ſhrine,
Vaſt bowls of venerable ruſt purloin;
Crowns long depoſited by kings of yore,
And maſſy gifts of nations known no more." P. 11.

" Juſt ſo the crowd whoſe hearts of *tindery* mould
At every trifle blazing we behold;
Each flitting ſpark, of rage a kindling ſource;
And any cauſe, or none, of equal force.
Not ſo Chryſippus ſpeaks; not ſuch the plan
Of temperate Thales, or that meek old man,
Who near Hymettus dwelt; and doom'd in chains
To ſuffer hemlock's life-congealing pains,
The bowl accepted with a ſmiling air,
Nor wiſh'd his vile accuſer any ſhare." P. 14.

We could proceed, but this will be ſufficient to ſhow that the tranſlator is not ill qualified for the taſk he has undertaken. But had he heard of the purpoſed tranſlation of Mr. W. Gifford, which has appeared ſince this ſpecimen, he would probably have been deterred from the deſign.

ART. 17. *Youth, a Poem. By J. Bidlake, A. B. Chaplain to his Royal Highneſs the Duke of Clarence, and Maſter of the Grammar School, Plymouth.* 12mo. 29 pp. 1s. 6d. Murray and Highley. 1802.

We have, on ſeveral occaſions, ſpoken, and upon the whole favourably, of the productions of this author. We cannot, however, compliment him highly on the Poem now before us, which has many marks of careleſſneſs very ſtrange in an author ſo practiſed. The object, indeed, which is to deſcribe the amuſements and feelings of young perſons, and convey at the ſame time uſeful admonitions to them, deſerves praiſe; and ſeveral paſſages in the firſt part of the Poem are pleaſing. Of theſe, we will give the following as a ſpecimen:

"How oft, within the copſe that clothes yon hill,
My well-pleas'd ear purſu'd the murm'ring rill
That coyly hides her ſilver, virgin ſtream,
Then peeps again to meet the ſunny gleam.
There primroſe blooms, all laviſh, ſweetly ſmil'd;
Pale, ſhort-liv'd tenants of the vernal wild.
There I foreſtall'd the wand'ring ſpoiler bee,
And ſuck'd their nectar cups with infant glee:
With curious eye, when ſpring the green boughs dreſt,
There ſought the choriſter's ſecreted neſt;
Detecting ſly, the linnet's hidden ſeat,
That artful wil'd me from her fond retreat;
There, wonder'd at the heav'n-taught ſkill that ſpread
The ſilver lining of the moſs-wove bed;
Delighted ey'd the ſparrow's eggs of blue,
Soft as Meliſſa's eye, or morning's hue;
With finger tantalis'd the hungry brood
That claim'd a mother's aid, and gap'd for food:
But none were harm'd; for kind, parental care,
Had taught me both to pity, and to ſpare.
And oft, when Autumn bent the loaded bough,
I ſhook the patt'ring ſhow'r of nuts below.
In ſuch purſuits each paſſing hour could pleaſe,
For ſmall delights can glad the heart at eaſe." P. 2.

In p. 11, the deſcription of the ſchool-miſtreſs is too cloſely imitated from Goldſmith. The latter part of the Poem is, in general, greatly inferior to the former, having more proſaic or harſh lines, and ill-choſen expreſſions. The deſcription of the vices of ſchools, and the hardſhips which boys endure at public ſeminaries (in pp. 17 and 18) is very much exaggerated, and can anſwer no good purpoſe. On the whole, however, the Poem is of a moral tendency, and not without poetical merit.

ART. 18. *The Hiſtrionade: or, Theatric Tribunal; a Poem, deſcriptive of the principal Performers at both Houſes. In Two Parts. By Marmaduke Myrtle, Eſq.* 8vo. 56 pp. 2s. 6d. Kirby. 1802.

Some ſpirited lines, ſcattered here and there, and a few tolerable paſſages, may undoubtedly be found in this Poem; but its *general*

character is a mixture of vulgarity and inſipidity. Of theſe qualities almoſt innumerable inſtances might be given; but, to ſhow the author that we are not among thoſe critics, who (as he expreſſes it)

" Hide his beauties, but his faults reveal;"

we will ſelect his character of Mr. Kemble, which is certainly one of the moſt favourable ſpecimens we could give of his abilities.

" Firſt of the band, applauded Kemble moves,
Whom judgment regulates, and taſte approves;
While at reſpectful diſtance rivals bow,
Deep meditation marks his ſerious brow,
Till firm intent, and reſolution high,
Anon, relume his awe-commanding eye.
On ev'ry ſtep of his ſuperior ſtate,
The ſober triumphs of Conception wait;
And partial Nature lends each lib'ral grace
Of manly form, and mind-illumin'd face.
Ah! had ſhe too, thoſe pow'rful tones ſupplied,
That pierce the heart, and o'er the ear preſide,
Attune the plaint of Love, or ſwell the burſt of Pride;
Nor, niggard in this mighty gift alone,
Spar'd but a hollow, hoarſe, ſepulchral groan;
By art unmellow'd, and by trick untam'd,
Pitied by Candour, tho' by Envy blam'd:
Well might this later Time expect to view
Roſcius, reviving, witch the world anew;
Nor aſk a Dancer, or an Eunuch's aid,
By the ſweet ſorcery of Action ſway'd.
Who that has ſeen his Hamlet's well-feign'd woe,
Diſcloſing " that within which paſſeth ſhew;"
Who that has caught his agonizing ſtare,
Of dread uncertainty, on Banquo's chair;
Or ev'n Penruddock's undetermin'd hate,
Touch'd by his villain-friend's too piteous fate,
But owns, all puny prejudice aſide,
Impartial Juſtice, only, is my guide?" P. 12.

Since the days of Churchill, no poet has acquired any fame by exhibiting the merits and defects of actors and actreſſes. The topic is, in fact, too temporary; and the public, unleſs inſtructed by a very able teacher, is deſirous, on ſuch a ſubject, to decide for itſelf. We would adviſe this writer, who appears not to be wholly deficient in ability, but ſeems inflated with high notions of his own conſequence, to write with more care, to be ſomewhat more ſparing of dogmatical deciſions, and to get rid of his coarſe language, and, at all events, of his oaths. His preſent performance gives us much more diſguſt than pleaſure.

NOVELS.

NOVELS.

ART. 19. *Phatime et Zoroe Conte Arabe, par Mr. Alciator de Marſeille. Four Volumes.* 12mo. 12s. Dulau, Londres. 1802.

This romance appears to have been compoſed for the more immediate inſtruction of a young man, and it appears in all reſpects deſerving the attention of youth. Its object is to awaken and animate ſentiments of virtue, and to teach the power of keeping the paſſions in due ſubjection. The ſubject the author has choſen, and the period he has ſelected, is the conqueſts of Mahomet and his ſucceſſors. Among theſe fanatics and barbarians, Phatime and Zoroe are introduced, whoſe conſtancy and virtue are made to ſuſtain the moſt rigorous and ſeducing temptations and attacks. The narrative may perhaps ſometimes appear tedious and languid, and the details ſometimes too circumſtantial and minute; but the ſtyle is generally perſpicuous and elegant, the ſentiments excellent, and the moral unexceptionable.

ART. 20. *Les deux Tartuffes ou Cordelie. Par A. D. D. L. M——. Three Volumes.* 8vo. 15s. Dulau, Londres. 1802.

The author of this Novel profeſſes to have taken Clariſſa for his model. The principal characters are French emigrants, who are not only well received by a German prince, but one of them is entruſted with the education of his ſon and heir, whom he accompanies to Italy, with the view of curing him of a paſſionate attachment he had formed for Cordelia. To the other he gives the command of a regiment. Cordelia, who is repreſented as one of the loveliеſt and moſt perfect of female characters, becomes the victim of the moſt refined diſſimulation and hypocriſy. She is confided, by a dying parent, to the care of an infamous villain, and obliged, though ardently doating on another, to marry a man, whom, though ſhe eſteems, ſhe cannot love. Her huſband, in the event, proves to be her father, and her cataſtrophe is the moſt miſerable that can be imagined. The ſtory is told in the form of Letters; and the two Tartuffes are well drawn, and admirably ſupported. The one is a prieſt of the moſt abominable mind, but moſt inſinuating talents. The other is a German Illuminé, whoſe profeſſed philanthropy conceals the moſt diabolical malice and rancour. Cordelia receives her revenge by both of them deſtroying themſelves with their own hands. The tale is horrible; but the author ſeems, unfortunately, but too well acquainted with human nature, at leaſt as it is at preſent conſtituted.

MEDICINE.

ART. 21. *Facts deciſive in Favour of the Cow-Pox, including an Account of the Inoculation of the Village of Lowther. By Robert John Thornton, M. D.* 18mo. 240 pp. 5s. Johnſon. 1802.

Parliament having, after a careful inveſtigation of the ſubject, rewarded Dr. Jenner in a liberal and handſome manner, for introducing and

and making generally known the advantages of inoculating with the matter of the cow pox, as a preſervative from the ſmall-pox, and thence given an additional ſanction to the practice, it is to be hoped the prejudices remaining againſt it will be now overcome, and that the practice will become general. That this valuable end may be attained it will be ſtill neceſſary, that ſuch of the profeſſors of medicine as have opportunities of ſeeing the diſeaſe, on a large ſcale, ſhould from time to time give the reſults of their obſervations. The public are therefore indebted to Dr. Thornton for the account here given of the inoculation of the village of Lowther, performed at the deſire of the late Lord Lonſdale, while the author was there on a viſit to his Lordſhip. The caſes are related particularly; we ſhall only give the reſults, and in the author's words. "I ſhall therefore juſt ſum up," he ſays, "that forty-eight inhabitants of the village of Lowther, of different ages, who had never had the ſmall-pox, were inoculated by me for the cow-pox; and, having paſſed through this diſeaſe without riſk or danger of life, were moſt of them inoculated afterwards with the matter of the ſmall-pox, and expoſed to its infection, by being brought into the room where the ſmall-pox was; but in not one inſtance did any of them receive the diſeaſe. Such an eſcape in ſuch a number cannot poſſibly be attributed to any other cauſe than the preventive influence of the cow-pox." P. 215.

The knowledge of the benefit received by theſe villagers being circulated, the peaſantry from the neighbouring countries repaired in multitudes to the Doctor, ſo that before he came away the number inoculated by him exceeded one thouſand perſons; and ſeveral thouſands more, he ſuppoſed, were inoculated by other phyſicians and ſurgeons. The practice of cow-pox inoculation, therefore, may be now conſidered as eſtabliſhed in the northern counties of England, to which this author has the merit of having introduced it. This part of the volume, we muſt add, compriſed in leſs than forty pages, contains all that is new; the remaining two hundred pages are filled with extracts from other works on the ſubject, that have long ſince paſſed under our review.

ART. 22. *Practical Obſervations on the Inoculation of Cow-Pox, pointing out a Teſt of a conſtitutional Affection in theſe Caſes, in which the local Inflammation is ſlight, and in which no Fever is perceptible. Illuſtrated by Caſes and Plates. By James Bryer, Member of the Royal College of Surgeons, Edinburgh, &c.* 8vo. 236 pp. 6s. 6d. Cadell and Davies. 1802.

The author gives a very accurate but conciſe hiſtory of the introduction of inoculation with cow-pox matter, and of the ſucceſs with which it has been attended. He alſo relates ſeveral experiments from a publication by Dr. Loy of Aiſleby, tending to prove that the diſeaſe does not originate in the cow, but is firſt generated in the heels of the horſe, in a complaint ſimilar, but not in all reſpects the ſame, as the greaſe. The diſcharge from this diſeaſe has been found, he ſays, to produce the genuine cow-pox, both in the cow and in the human ſubject, which is going ſomething further than Dr. Jenner ſuſpected; and that perſons inoculated with it are ſecured from the infection of the ſmall-

ſmall-pox. The author then proceeds to deſcribe the progreſs of the cow-pox, as it appears in perſons who have been inoculated for the diſeaſe; and concludes with giving a ſeries of caſes, ſhowing ſuch caſual deviations from the natural and uſual courſe of the ſymptoms as have appeared in his practice. There are ſome curious facts, as well as ingenious arguments on the ſubject of the cow-pox, contained in this volume, which will give it a diſtinguiſhed rank among the numerous publications that diſeaſe has given birth to.

ART. 23. *Obſervations on the Cancerous Breaſt, conſiſting chiefly of original Correſpondence between the Author and Dr. Baillie, Mr. Clive, Dr. Babington, Mr. Abernethy, and Dr. Stokes. Publiſhed with Permiſſion of the Writers, with an Introductory Letter to Mr. Pitcairn. By Joſeph Adams, M. D. of the Royal College of Phyſicians, and Phyſician in the Iſland of Madeira.* 8vo. 151 pp. 3s. 6d. Longman and Rees. 1801.

In the author's Treatiſe on Morbid Poiſons, publiſhed in 1795, of which an ample account was given in the ſixth volume of our Critic, he had taken ſome pains to inveſtigate the nature of cancer, particularly of the breaſt. Though cyſts had been obſerved in thoſe tumors by other writers, yet they were not thought to be eſſential to the exiſtence of the diſeaſe. Theſe cyſts the author conceives to be hydatids, and to conſtitute cancerous tumor. He deſcribes three different ſpecies of them, and calls them hydatis lymphatica, cruenta, and carcinomatoſa. The latter, beſides differing in its contents from the two former, "has alſo," he ſays, "the property of ſtimulating the part in which it lives, to form a kind of fungus. This fungus, though in the cancerous breaſt it is uſually conſidered as the whole of the ſchirrous, appears to me," he ſays, "only an appendage to the carcinomatous hydatid." P. 38. In the Letters, the author anſwers ſome objections made by his correſpondents to his doctrine, which he defends with much ingenuity. To time, however, we muſt leave the ſolution of many difficulties which occur in the inveſtigation of this very intricate ſubject.

ART. 24. *Eſſays on the Diſeaſes of Children, with Caſes and Diſſections. Eſſay the Firſt. Of Cynanche Trachealis, or Croup. By John Cheyne, M. D. Fellow of the Royal College of Surgeons of Edinburgh.* Folio. 72 pp. 15s. Longman and Rees. 1801.

After a very accurate deſcription of the croup, which the author calls properly an inflammation of the trachea arteria, in the courſe of which the effuſed lymph is inſpiſſated ſo as to form a membraneous lining plugging up its cavity, and extending from the larynx to the bifurcation of the trachea, or even down the branches, he ſhows the method of cure he has found moſt ſucceſsful in a variety of caſes. This conſiſts in early and large bleedings, in the exhibition of emetics, purges, bliſters acroſs the throat, and in warm bathing. When called early, he was rarely diſappointed in his attempts to cure his patients by theſe means; but where any conſiderable progreſs was made in the complaint before he ſaw the patient, neither theſe nor any other medicines

dicines were found effectual. The diſeaſe is almoſt peculiar to children, whom it attacks from the birth to ſeven years of age. A few inſtances have occurred, where the patient was twelve or fourteen years old. It is more peculiarly incident to perſons living on the ſea-coaſt, or in other cold and damp ſituations. The author details five caſes of children who recovered, and of five others who fell a ſacrifice to the complaint. Opportunity having been given him to examine the bodies of thoſe that died, he was enabled to illuſtrate his account of the diſeaſe by five neat coloured engravings, ſhowing the appearances of the diſeaſed tracheas, and of the membraneous ſubſtances attached to their inner ſurfaces, which, with the lymph, falling into and filling up the bronchia, occaſioned the fatal cataſtrophe.

ART. 25. *An Inquiry into ſome of the Effects of the Venereal Poiſon on the Human Body, with an occaſional Application of Phyſiology, Obſervations on ſome of the Opinions of Mr. John Hunter and Mr. Benjamin Bell, and Practical Remarks. By S. Sawrey, Surgeon.* 8vo. 201 pp. 4s. 6d. Callow. 1802.

In the firſt part of the volume, the author enters into an inquiry whether the matter of gonorrhœa and of chancre are of the ſame nature or quality, and from a variety of circumſtances is induced to join Mr. J. Hunter, Mr. Whately, and we believe the greater part of practitioners, in ſupport of their identity. In the remainder, he examines and oppoſes ſeveral of the opinions of Mr. J. Hunter, as to the effect the matter of gonorrhœa, chancre, or other venereal ſores, applied to healthy or diſeaſed ſurfaces, would produce. In theſe objections, or in the arguments by which they are ſupported, we ſee little that is different from what has been before urged by Mr. Bell, Mr. Clutterbuck, and other writers on the ſubject. Some ingenious practical obſervations will however be found ſcattered through the volume, which may be read with advantage.

ART. 26. *A Treatiſe on a new Method of curing Gonorrhœa, by which Strictures in the Urinary Canal are prevented, with Obſervations on the comparative Merits of Cauſtics and Bougies in the Cure of Strictures. Alſo Remarks on Seminal Affections. By C. H. Wilkinſon, Surgeon.* 8vo. 144 pp. 5s. Barker. 1801.

Much has been written, this author ſays, on the cure of ſtrictures, but little attention has been paid to the mode of preventing them. It is allowed, that ſtrictures are generally the produce of gonorrhœa, whether cured by injections, or by internal medicines, and bougies are found, in ordinary caſes, adequate to the cure of them; and, in the opinion of the preſent author, properly managed, that is, if they were to be kept a ſufficient time in the paſſage, they would rarely fail in effecting a cure, without the aſſiſtance of the cauſtic, in thoſe that are more inveterate. But the more immediate object of this publication is to recommend the uſe of bougies in curing gonorrhœa, by which, he ſays, the formation of ſtrictures in the urethra will be effectually and completely obviated. This practice, he recommends, he ſays, from long experience, but he gives no account of his mode of uſing

the bougie for this purpoſe, neither does he inform us whether they require to be aſſiſted by internal medicine. Until therefore he chooſes to be more communicative on theſe points, we muſt defer giving any opinion of the value of the practice. One caution, however, we think it neceſſary to throw out, as to the time of applying them. No attempt ſhould be made to introduce a bougie into the urethra, until the ſymptoms of inflammation are ſubdued, and the diſcharge reduced to a mild ſtate; and, in that ſtage of the diſeaſe, the introduction of them has been long ſince recommended.

DIVINITY.

ART. 27. *A Sermon, preached before the Honourable Houſe of Commons, at the Church of St. Margaret, Weſtminſter, on Tueſday, June* 1, 1802, *being the Day appointed for a General Thankſgiving. By William Vincent, D. D. Subalmoner to his Majeſty, and Prebendary of Weſtminſter.* 4to. 33 pp. Cadell and Davies. 1802.

This manly, eloquent, and energetic diſcourſe was heard, with the higheſt ſatisfaction, by a large congregation, and particularly by a moſt reſpectable attendance from the Honourable Houſe, at the deſire of which it was delivered. The text is of a general nature, "Doubtleſs there is a God that judgeth the earth" (Pſ. lviii. 10) but the proof of it is particular, and is drawn from the great reſults of the French Revolution, in overthrowing thoſe very principles by means of which it was effected. Theſe principles the preacher undertakes to examine, "as they affect the religion, the morals, and the political exiſtence of ſociety"; and he thus anticipates the concluſion, which is very fully proved in the ſeparate diviſions of the Sermon.

"If, *in point of religion*, the ſame nation which tolerated Atheiſm, has been forced to acknowledge that there is a God that judgeth the earth; if, *in regard to morals*, they have been compelled to recal the law of divorce; if, *in their political capacity*, they have been driven to declare, in one of their laſt public documents, that an equality of rights is an equality of miſery; what farther evidence can be required than they themſelves furniſh, againſt thoſe extravagancies of theory which confounded the eſtabliſhed maxims of reaſon, wiſdom, and experience, which alarmed the whole civilized world with the dread of barbariſm, convulſion, and diſſolution?" P. 7.

The ſeparate parts of this ſubject are handled with the utmoſt ability and force in the body of the Sermon; and, towards the concluſion, the preacher very ſkilfully contraſts the progreſſive nature of our conſtitution, with the wild theories of perfection which have unſettled other nations. "The language of our conſtitution," he tells us, "is *the redreſs of grievances*; we never think of perfection in good, but the remedy of exiſting evil."—Our conſtitution has conſequently "been in a progreſſive ſtate of improvement, from the ratification of the great charter to the revolution. In a progreſſive ſtate, becauſe we never boaſt of perfection, either in our conſtitution itſelf, or in the adminiſtration which conducts it, or in the Parliament which adviſes

and

and balances the whole; but the conſtitution, though incomplete, is good; and the Parliament, though imperfect, is ſtill the voice, the guide, and the palladium of the people; to this they look with confidence for the redreſs of grievances; and while that confidence is unabated, the innovator will rear the ſtandard of ſedition in vain. Our conſtitution knows nothing of innovation, or firſt principles; *the revolution itſelf had no recourſe to them*, it neither regenerated, nor reſtored; but continued, and preſerved; and thoſe great ſtateſmen who effected it, crowned and completed the code with the Bill of Rights. What more then have we to wiſh at the preſent moment, but that the rational liberty eſtabliſhed at that period may never be ſacrificed to the refinement of theory, or polluted by the licentiouſneſs of democracy?" P. 31.

Such ſentiments, ſo expreſſed, require not any panegyric to exalt them, and we leave them to produce their own effect upon the minds of all competent readers.

ART. 28. *A Sermon, preached at the Anniverſary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, on Thurſday, May 7, 1801. By the Reverend William Liſle Bowles, M. A. Rector of Dumbleton in Glouceſterſhire. To which are added, Liſts of the Nobility, Clergy, and Gentry, who have been Stewards for the Feaſts of the Sons of the Clergy, together with the Names of the Preachers, ſince the Year 1764*, and the Sums collected at the Anniverſary Meetings ſince the Year 1721.* 4to. 36 pp. 1s. Rivingtons, &c.

The fame of Mr. W. Bowles, as a poet, is eſtabliſhed beyond all controverſy; as a preacher, he has made fewer attempts to attract the public attention, this being, if we miſtake not, only the ſecond Sermon which he has committed to the preſs. The occaſion was public and important; but being an occaſion which annually recurs, cannot afford much chance of novelty to any writer, however ingenious. Mr. B. takes a general view of the eſtabliſhment of the Chriſtian Church, and proceeds to the Church of England in particular. He ſtates under that head the peculiar character and exalted merits of the founders of our Church, and of that character which was impreſſed by them upon the whole inſtitution. He adverts afterwards to the merits of the Clergy of the preſent day, and finally pleads for the innocence and diſtreſs of their orphans, who happen to be left without proviſion. The plan is ſenſible; but we do not perceive any paſſages in the diſcourſe which require to be ſelected for public notice.

ART. 29. *Sermons on various Subjects. By the Rev. T. Baſeley, A. M. Chaplain to the Right Rev. the Lord Biſhop of Lincoln, and Proprietor of Groſvenor Chapel, Groſvenor Square.* 8vo. 6s. Rivingtons. 1801.

The reader is here preſented with twelve diſcourſes, on ſome of the moſt important doctrines of Chriſtianity. The ſtyle is ſomewhat

* It ſhould be 1760. This addition to the title has probably been continued from the earlier Sermons; the latter part of the ſentence is equally incorrect.

florid;

ſorid; and probably from this circumſtance made, or would make, conſiderable impreſſion from the pulpit. But the author is alſo entitled to commendation in other reſpects. He appears to be a zealous and accompliſhed miniſter, and will probably hereafter give us an opportunity of diſcuſſing his merits more in detail.

ART. 30. *Sermons preached at Laura Chapel, Bath, during the Seaſon of Advent, 1799. By the Rev. Francis Randolph, D. D. Prebendary of Briſtol, and Chaplain to his Royal Highneſs the Duke of ——.* 8vo. 6s. Rivingtons. 1800.

Some of thoſe who have interpoſed in the Blagdon Controverſy, have done us the honour of conſidering the author of theſe Sermons as one of our fraternity. Were this the caſe, which it is not, we ſhould at leaſt have the credit of impartiality, in not having brought theſe diſcourſes long ſince to the public notice. The truth is, they were accidentally miſlaid. We are now, however, happy to pronounce this volume in all reſpects deſerving praiſe, for the vigour of ſentiment and language, and for argument well arranged and judiciouſly enforced.

ART. 31. *A Chronological Hiſtory of the People called Methodiſts; containing an Account of their Riſe and Progreſs, from the Year 1729, to the Year 1799; including the Minutes of the ſeveral Conferences, an Account of their Doctrines, and Rules of Diſcipline, with the moſt remarkable Tranſactions. Alſo, ſhort Accounts of ſome of the moſt eminent Men who have laboured among them. With an Appendix, containing Two Liſts of the Itinerant Preachers, the One taken in the Year 1765, and the other in the Year 1790. With the laſt Will and Teſtament of the Rev. John Weſley. The Whole interſperſed with Reflections. By William Myles.* 12mo. 223 pp. Whitfield, &c.

To ſome of our readers the account here given of the name of *Methodiſts* may be new. Mr. John Weſley, his brother Charles, and two or three other young men, at Oxford, "occaſionally met together, for the purpoſe of aſſiſting and encouraging each other, in their ſtudies and religious duties; they alſo regulated their employments by certain rules." P. 2. "The exact regularity of their lives, as well as ſtudies, occaſioned a young man of Chriſt's Church to ſay, "there is a new ſet of Methodiſts ſprung up," alluding to ſome ancient phyſicians who were ſo called, who began to flouriſh at Rome about the time of Nero, and continued ſeveral ages. The name was new and quaint; ſo it took immediately, and *the Methodiſts* were known all over the univerſity." P. 2. From this beginning in the year 1729, to Mr. John Weſley's death in 1791, *the connection* is here ſtated to have increaſed to about 53,000 members in England, and to about 67,000 in other parts of the world. The riſe of the *Societies* was in 1739. Mr. W. did not conſider the firſt aſſociation "as a diviſion from the eſtabliſhed church, but ſimply as a religious ſociety." P. 9. How widely he afterwards departed from the church, though ſtill profeſſing an attachment to it, may be collected from his "ordaining in 1784, with the aſſiſtance of other miniſters, Dr. Coke, and through him,

him, Mr. Aſbury; and, in 1787, other preachers, by the impoſition of his hands and prayer; adviſing them, at the ſame time, with that inconſiſtency which in *this* reſpect marked his whole conduct, that, "according to his example they ſhould continue united to the eſtabliſhed church, ſo far as the bleſſed work in which they were engaged would permit." P. 133. In 1735, Mr. W. became acquainted with the Moravians; from whom he ſeparated in 1740, and "met his own little Society at the Foundry." About this time, he ſeparated alſo from Mr. G. Whitfield; the points in diſpute being, "1. Unconditional election. 2. Irreſiſtible grace. 3. Final perſeverance." P. 11. This "gave riſe to two ſocieties of Methodiſts, the one called Calviniſts, the other Arminians; and they ſtill differ upon the points on which their leaders diff red at the firſt." P. 11.

Mr. W. held a yearly *Conference;* which, in other words, was his *Viſitation.* The 47th, and laſt, was in 1790; his death happening in March, 1791. But Conferences are ſtill held under various leaders. Since that time, the hiſtory of Methodiſts is a hiſtory of diſſenſion, Levelling doctrines, both in religious diſcipline and in politics (pp. 183–5) found their way into the connection; moſt bitter quarrels were occaſioned by Mr. Weſley's diſpoſition of his writings, books, &c. and with his life appears to have ceaſed (even with increaſing numbers) the *union* of the Methodiſts.

POLITICS.

ART. 32. *A Statiſtical Account of the Population and Cultivation, Produce and Conſumption, of England and Wales; compiled from the Accounts laid before the Houſe of Commons, and the Reports of the Board of Agriculture; together with Obſervations thereupon, and Hints for the Prevention of a future Scarcity. By Benjamin Pitts Capper, of Kennington, Surry.* 8vo. 119 pp. 4s. Kearſly. 1801.

The attention that has lately been paid to *ſtatiſtics* (which, according to this author's definition, are, "that part of municipal philoſophy which ſtates and defines the ſituation, ſtrength, and reſources of a nation") muſt give pleaſure to all well-wiſhers of their country: ſince, although ſome ill-founded calculations may be made, and ſome crude opinions hazarded, by inconſiderate writers; yet, upon the whole, advantage muſt ariſe from the ſubject being placed in every point of view, and receiving all the light that active and reflecting minds can throw upon it.

In the Introduction to this work, Mr. Capper touches upon the cauſes of the late ſcarcity of proviſions; which he ſtates to be, 1. The increaſed population; 2. Additional conſumption by the war; 3. There being leſs arable land in cultivation than formerly; 4. The lower claſs conſuming a greater proportion of bread corn than formerly.

In the work itſelf, the following is ſtated as the progreſſive increaſe in the population of England and Wales during the laſt century; namely, "within the period of the firſt fifty years, or in the year 1750, one twelfth; in the following thirty years, or at the cloſe of the year 1780,

1780, one eighth; and, in the laſt twenty years, or in the cloſe of the century 1800, one ſixth." This ſtatement (which excites very pleaſing reflections) may be, as the author admits, not perfectly accurate, as it depends on the compariſon between the baptiſms and burials; the regiſters of which have been, in ſome places, inaccurately kept; yet we have no doubt, but that the general reſult is nearly as he ſtates it. In this part of the work we meet with an aſſertion wholly unſupported by proof, and very improbable; namely, that the loſs by war, within the laſt twenty years, amounts to half a million of men. The author goes upon ſurer grounds, when he ſtates the population of England and Wales at 9,500,000. Some curious circumſtances reſpecting the increaſe and decreaſe in ſeveral counties, and at different periods, are here introduced; but we cannot think his inference of a general decreaſe of population having been occaſioned by the war, is warranted by the decreaſe of marriages in the two laſt years only; as they were alſo years of uncommon ſcarcity. By his own account, there was a conſiderable increaſe during the firſt five years of the war.

In the next diviſion of this work (which relates to the agriculture and produce of the nation) we meet with ſome remarks that appear to be juſt, and others that we cannot but think objectionable. It is, we think, true that agriculture has not increaſed with ſuch rapid ſtrides as commerce; but we by no means agree that government has ſupported the commercial to the prejudice of the landed intereſt; nor can we conceive that a greater quantity of land is loſt by canals and navigations, than has been gained by incloſures and the cultivation of waſtes. Yet ſome of the author's objections to the univerſality of incloſures, and conſolidation of farms, are not unworthy of notice. In comparing the average crop of wheat with the conſumption, he ſtates the deficiency at 2,500,000 quarters. To ſupply this deficiency, he urges the expediency of converting a million of acres (out of three and a half that at preſent lie waſte) into tillage. The reſt of the book contains chiefly calculations and remarks on the conſumption of bread-corn in the nation, and the increaſe occaſioned by priſoners of war, emigrants, &c. Statiſtical Tables of the cultivation and population of each county (taken we preſume from the Surveys of the Board of Agriculture) with what the author calls "Miſcellaneous County Obſervations," and an Appendix, containing (among ſeveral ſuggeſtions) a propoſal, that "a *certain moiety*," *proportion* we ſuppoſe is meant, "of the wages ariſing from all kinds of huſbandry ſhould be paid, as in China, in grain, according to regulations to be ſet forth by the Board of Agriculture, and enforced by the Legiſlature." That ſuch a regulation promiſes ſome great advantages to the poor, cannot be denied; but the very difficulties ſtated, and attempted to be obviated, by this author, would, we fear, render it impracticable. Other remarks and propoſals of the author deſerve attention; and his work may be claſſed among thoſe which, though not unexceptionable, are uſeful.

ART.

ART. 33. *A Brief Addreſs to the Electors of Great Britain on the approaching General Election. By an Elector.* 8vo. 86 pp. 9d. Longman and Rees. 1802.

So rapidly has the General Election come on ſince this publication fell into our hands, that our notice of it is unavoidably too late to anſwer the intended purpoſe. This circumſtance is, however, of no great conſequence, as the ſuggeſtions of this writer have at leaſt no novelty to recommend them. He objects, as many have done before him, to the Act of George the Firſt, by which the duration of Parliaments was prolonged from three years to ſeven. It is not our buſineſs to diſcuſs a queſtion, which has ſo long been at reſt; eſpecially as this author himſelf admits, that moſt of the members who had concurred in paſſing this Act were returned for the next Parliament, and that a *ſanction* was thereby given to this precedent. All the other common-place topics of popular declamation, namely, the influence of the crown, the occaſional ſuſpenſions of the Habeas Corpus Act, the permitting of miniſters and ſervants of the crown to ſit in Parliament, foreign wars, levies, ſubſidies, &c. &c. are brought forward; and it is aſſerted, that none of theſe ſuppoſed abuſes could have taken place if we ſtill had *annual* Parliaments. After ſeveral quotations, from Blackſtone, De Lolme, and Locke (none of which are directly applicable to theſe points) the author propoſes his remedy for all our evils, namely, that the electors ſhould "return only thoſe members to Parliament who are *known* for their attachment to public liberty." This is very good advice; and it only remains to be ſettled in what "attachment to public liberty" conſiſts; in which perhaps we ſhould not agree in opinion with this writer. From an aſſertion, or rather inſinuation, which follows, we totally diſſent: for the author plainly intimates, that public meetings of *electors*, to inſtruct their repreſentatives, or inquire into their conduct, were prohibited, or at leaſt artfully obſtructed, by the late Act of Parliament. But, we believe, every well-informed perſon muſt be aware, that it was not againſt ſuch meetings that the Act was directed, but againſt tumultuous aſſemblies, to which perſons of all deſcriptions were admitted without the leaſt reſtraint of ſelection. Even ſuch meetings were not wholly prohibited, but ſubjected to the inſpection of the magiſtrate; who was, *in certain caſes only*, permitted to diſſolve them. The remainder of this tract is in the ſame ſtyle, declaiming, very juſtly, againſt corruption and every violation of the freedom of election, but adding (what we cannot accede to) that the electors ſhould return no perſons to repreſent them who are not *known* for their determination, among other things, "to limit Parliaments to their ancient duration." In ſhort, there is ſcarcely any thing in this pamphlet which all electors (in populous places) may not hear from the mouth of ſome democrat candidate, or Jacobin orator. Before, however, any candidate agrees to "*reſtore* the Bill of Rights", we hope this author, or ſome of his friends, will inform him when that Act was repealed.

ART.

ART. 34. *Letters of the Dead; or, Epiſtles from the Stateſmen of former Days to thoſe of the preſent Hour. Part II.* 8vo. 42 pp. 1s. Stockdale. 1802.

One uſe of theſe Letters is to form a parallel between certain living characters, and others among the mighty dead. In the firſt Letter, (which we noticed in vol. xix. p. 202) Lucius, Lord Falkland, was made the prototype of Mr. Pitt; in the preſent, Addiſon and Mr. Addington are compared; allowing, however, to the latter, in preference to his deceaſed correſpondent, "that fortitude of mind, which alone could have emboldened him to aſſume the reins of government at a very critical period"—and "a degree of calm and dignified oratory, which differs only from that of his great predeceſſor, in preſerving a tone, probably not quite ſo commanding."

There is no attempt, none at leaſt perceivable to us, to imitate the ſtyle of Addiſon in penning a Letter in his name; and he talks of modern events in a way for which perhaps no ghoſt was required, but which has in it much of good ſenſe and ſound politics.

POOR.

ART. 35. *Further Obſervations on the Improvements in the Maintenance of the Poor, in the Town of Kingſton-upon-Hull.* 8vo. 44 pp. 1s. Hull, and York; and Robinſons, &c. London. 1801.

This little tract abounds with uſeful information, and judicious obſervations on the general management of the poor; there is ſo much good ſenſe in the following reflections, that we cannot too earneſtly recommend them to the attention of all who employ their time or their pens on the ſubject.

"In giving this concluding account of the management of the poor in Hull, I have thought it of much more conſequence to ſtate what the guardians have been able to do, than to repeat the ſpeculations of idle by-ſtanders, who will do nothing. The ſtate of the poor in this country, in general, is ſuch as can only be amended by the perſevering labours of reſpectable people; and I ſhould adopt with great caution the theories of men, who have not themſelves the knowledge which can only be obtained by a perſonal attention to the condition of the pariſh-poor.

"Theories almoſt innumerable have been publiſhed on this ſubject. But we want practical knowledge. In what places have the poor been reformed, and the poor-rates reduced: and how has the work been accompliſhed? Abuſes in the management of the poor exiſt in almoſt every part of the country. But who will labour to remove them? Who will undertake the office of overſeer of the poor in large pariſhes, and execute it with diligence and integrity? *Hoc opus eſt.*

"Laws for the management of the poor may be multiplied, but the poor-rates will increaſe, and the miſeries of the poor will increaſe with them, until reſpectable people be convinced that it is their bounden duty to attend to the conduct and neceſſities of the poor." P. 43.

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The author concludes with beſpeaking the aſſiſtance of the *reſident* clergy, reminding them, that they are "ſtanding *overſeers* of the religion and morals of their pariſhioners:" and "nothing," he obſerves, would produce a greater reduction in the poor-rates, than an amendment in the morals of the poor."

ART. 36. *A few Obſervations reſpecting the preſent State of the Poor; and the Defects of the Poor-Laws: with ſome Remarks upon Parochial Aſſeſſments and Expenditures. By the Rev. H. B. Dudley, One of his Majeſty's Juſtices of the Peace for the County of Eſſex.* 8vo. 36 pp. 1s. 6d. Cadell and Davies. 1802.

The prevalent diſpoſitions and habits of life of the lower claſſes in ſociety vary ſo much in different parts of the kingdom, that a faithful delineation of them in one diſtrict will appear a caricatura to the inhabitants of another; and however juſt may be the repreſentation, which this worthy magiſtrate has given, of the ſtate of the poor, in a county bordering on the metropolis, and containing populous towns heretofore the ſeats of extenſive manufactories now gone into decay, it ſeems to us by no means applicable to the nation at large. We do not admit, that the poor are every where "compoſed principally of the indolent and artful, who, under the inefficacy or mal-adminiſtration of the exiſting laws, occaſion much of the exceſſive impoſts to be laid for their unneceſſary ſupport:" or, that "parochial taxes are nearly equal in amount to the rentals of the kingdom." In the inveſtigation of the cauſes of the increaſe of rates, Mr. Dudley has made many judicious remarks, and pointed out many exiſting evils; while he overlooks the remedies provided by the laws now in force for the greater part of theſe evils, and ſeems not aware that new ſtatutes would probably be equally inefficient, unleſs means can be deviſed to rouſe the more enlightened and reſpectable inhabitants of every pariſh from their inactivity, and to induce them to exert themſelves. Mr. Dudley has too much good ſenſe and experience, to adopt or recommend any of thoſe arduous and complex ſchemes of reform, which of late have been ſo frequently propoſed; he wiſhes for no more than a plain declaratory ſtatute upon the 43*d of Elizabeth*, ſufficient to correct the errors ariſing from unequal levies and imprudent expenditures, joined to a rigid inſpection and controul over parochial officers. We agree with Mr. D. in the expediency of ſuch a ſtatute: for, though we are averſe to the total abolition of the preſent ſyſtem of our poor-laws, which appears to us more perfect than is generally allowed, yet we think it capable of improvement. As to the eſtabliſhment of "a reſpectable intermediate officer between the magiſtrate and the pariſh-officer," we doubt both the efficacy of the meaſure, and the qualifications of *high conſtables* to fulfil the duty of *comptrollers* of their reſpective diſtricts; neither can we join with Mr Dudley in recommending the eſtabliſhment of general houſes of induſtry, till a full enquiry ſhall firſt have been made into the conduct and effects of thoſe already eſtabliſhed.

ART.

ART. 37. *The Names of the Parishes and other Divisions maintaining their Poor separately, in the County of Westmoreland; with the Population of each. On a Plan which may facilitate the Execution of the Poor-Laws, and the further Ascertainment of the Number of Inhabitants in England. By a Justice of the Peace for the Counties of Westmoreland and Lancaster.* 12mo. 17 pp. 1s. Richardsons, &c. 1802.

A similar compilation, extending over the whole kingdom, would, in our opinion, be highly useful.

ART. 38. *Remarks on the Poor Laws, and on the State of the Poor. By Charles Weston, Kensington.* 8vo. 163 pp. 4s. Payne and Mackinglay, London; Martin, Kensington. 1802.

This author takes a very extensive view of the poor laws, from their first origin; and, except in the 43 Eliz. he discerns little else in our statutes than error and oppression: by which, "after a continued warfare of one hundred and forty years, we have at length gained a complete victory, and made our foes our prisoners of war:" for workhouses, he tells us, are "gaols without guilt, punishment without crime; in their moral tendency, schools of depravity; in their tendency to health, high roads to the church-yard." Next to workhouses and district-houses, the laws relating to settlements are the object of his severest censures: "the doctrine of settlements," he hopes, "will ere long, in the discernment of the present liberal and enlightened days, meet the total annihilation it has long so justly merited."

The remedy to these inveterate evils, he has borrowed from another reformer of the poor-laws; who, in his turn, has told us, that this tract* "contains a body of important information; and concludes with many additional and forcible arguments in favour of managing the concerns of the poor by a supreme board in the metropolis." Mr. Saunders indeed does not concur with Mr. Weston in the addition of subordinate district-boards. But, that our readers may have a full view of the scheme, as improved by this latter gentleman, we shall give a detail of it in his own words.

"Divide the kingdom (speaking at present only of England and Wales) into several, say thirty, large districts; divide each of these thirty into several, say four, smaller districts; and these again into several, say ten, still smaller districts: let the first class of districts represent (for this purpose) counties, the second class hundreds, and the last parishes; laying parts of one into the other, as the conveniences of locality or other circumstances may suggest. Over each larger district place a board of, say three, commissioners, with the necessary

* Vide Saunders's Abstract of Observations on the Poor Laws, p. 43. We know not whether it be through mistake, that it is there called an *anonymous* pamphlet, or whether Mr. Weston has since added his name to the title-page.

clerks, meſſengers, &c: over each of the four leſſer diſtricts place alſo a board of, ſay two, commiſſioners, with the like aſſiſtants; and over each of the ten ſmalleſt diſtricts place one reſident officer. Let the latter officers be under the immediate direction of the reſpective ſubordinate boards; let each ſubordinate board be under the controul of its ſuperior, or provincial board: then let there be one ſuperior national board, conſiſting of ſuch a convenient number of commiſſioners as may be thought eligible, to controul and regulate the whole."

The kingdom being thus conveniently divided into new *departments*, and duly *organized* by the creation of new *functionaries*, at the trifling expence of 132,300l. per annum, the firſt duty of the ſupreme board would be, "to compare, digeſt, and arrange" the great maſs of information received from the ſubordinate boards; "and to form ſuch ſyſtems, and ſuch arrangements, as the various circumſtances of the reſpective diſtricts may ſuggeſt"; which, when ſettled, are to be "ſubmitted to the reviſion and conſideration of Parliament"; and, having received the ſanction of the legiſlature, "the execution of them is to be controuled, watched, and inſpected by the ſeveral boards." This author does not anticipate the judgment of the ſupreme board, by any detail of the ſyſtems and arrangements that may be neceſſary; for which, he tells us, "it is impoſſible to preſcribe any fixed rules"; but has only ventured to lay down one or two general principles. "Employment," he ſays, "ſhould in every inſtance be *purely voluntary*; it ſhould be offered as the means, and not enforced as the expedient": and another of his principles is, that "food, fuel, clothes, and medicine, and other collateral objects of aſſiſtance, ſhould, in every poſſible inſtance, avoid offending the pride, or wounding the feelings, by being offered under *the ſpecious garb of charity*." We forbear making any comment on this wild plan of reform; our readers will eaſily form their judgment on its tendency and practicability.

ART. 39. *An Abſtract of Obſervations on the Poor-Laws; with a Reply to the Remarks of the Rev. James Naſmith, D. D. By Robert Saunders, Eſq.* 8vo. 43 pp. 1s. 6d. Sewell, &c. 1802.

Having duly noticed, in a former volume, Mr. Saunders's "Obſervations on the Poor-Laws", we cannot afford much room to the preſent Abſtract. From all that has been written concerning the poor, &c. Mr. Saunders concludes, 1ſt, "that the preſent ſyſtem (by which he means the law as blended with the practice) is very defective in its execution." P. 1. We would not be captious; but really this concluſion is not quite intelligible. It ſeems to admit, that the preſent poor-laws are very good, but imperfectly executed. Practiſe (or practice) and *execution* are the ſame thing. We agree in this concluſion; which is warranted by the *experience* of Mr. S. and contradicted by his *arguments*. His ſecond concluſion, that Parliament cannot effectually improve the poor-laws, &c. without the eſtabliſhment of a board, &c. is ſo feebly ſupported, that moſt of what is ſaid on this topic is wide of the queſtion. Setting aſide this board, which would probably be as inefficient as the Board of Agriculture, and, if ſimilarly compoſed, as miſchievous in its invectives againſt our exiſting laws, we do not ob-

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ject to a collector of the poor-rates, and remover of paupers, diſtinct from the overſeer; which alteration alone would operate very ſtrongly (we think) in inviting principal inhabitants to undertake this important office. The occaſion for a treaſurer, with ſuch overſeers, would be ſuperſeded.

Mr. S. ſeems to deal unfairly with Dr. Naſmith, in publiſhing at this time his own anſwer (dated Auguſt, 1799) to the author's remarks, when the latter had declined to allow the publication of his reply. In this verboſe anſwer, we find abundant reaſon for conjecturing, that Mr. S. is one who will have the laſt word, while Dr. N. is contented to have the beſt of the argument.

MISCELLANIES.

ART. 40. *The Reply of the Right Rev. Doctor Caulfield, Roman Catholic Biſhop, and of the Roman Catholic Clergy of Wexford, to the Miſrepreſentations of Sir Richard Muſgrave, Bart. With a Preface and Appendix.* 8vo. 67 pp. Dublin printed, by H. Fitzpatrick. 1801.

Whoever has read Sir Richard Muſgrave's Memoirs of the Rebellions in Ireland, or our account of that work, muſt have perceived that ſome ſevere accuſations were alledged againſt the titular Biſhop of Wexford. The object of the preſent tract is to repel thoſe accuſations, and to place Dr. Caulfield in the light of a peaceful and loyal ſubject. As we, totally unconnected with all parties in Ireland, cannot poſſibly have a wiſh to miſrepreſent, or to give countenance to miſrepreſentations of any thing that has happened there, ſo, on general principles, we muſt deſire to ſee any character reſcued from imputations of an odious nature. We therefore think it a duty to inform our readers, that the charges againſt Dr. Caulfield, which were urged by affidavit in the Appendix to Sir Richard's Hiſtory, are here denied with aſſeverations equivalent to the moſt ſolemn oaths. How to balance between oaths on one ſide, and oaths on the other, we know not. It appears, however, from the Appendix to this tract, that the Lord Lieutenant, in June, 1800, declared himſelf ſatisfied of the loyalty and proper deportment of Dr. Caulfield. The defence of Dr. C. himſelf extends to the 24th page, after which follow affidavits, and other teſtimonies, tending to exculpate Fathers Conin, Broe, Shalloe, and ſeveral others, from the charges urged againſt them in the ſame Hiſtory.

When the author of this tract compared the outrages of the *Proteſtant Aſſociation* (as it was called) in 1780, with the late proceedings of Roman Catholics in Ireland, he did not perhaps recollect that, amidſt all the violence of thoſe nights, not a ſingle Roman Catholic was murdered. Buildings and property only were deſtroyed; and it ſoon appeared, that univerſal licence and plunder were the deſign of thoſe who then took advantage of the conſternation firſt occaſioned by a popular tumult. With reſpect to the general ſentiments which we pronounced, reſpecting the late Iriſh Rebellion, be it remembered,

that they were drawn from Sir Richard Muſgrave's book; and depended upon the facts there appearing, and ſuppoſed to be proved by the documents ſubjoined in the Appendix. If ſolid anſwers can be given, in confutation of the principal facts there alledged, the concluſions deduced from them will be of courſe proportionably affected. It is certain that ſeveral of the allegations in this tract appear extremely ſtrong, and we recommend, therefore, that they ſhould be fully weighed and eſtimated by thoſe who have the means of completing the inveſtigation. We wiſh not that any thing ſhould be preſſed a tittle beyond the genuine line of truth.

ART. 41. *Naſcita, carattere, e alcuni fatti notabili di Luigi XVI. Re di Francia. Sua prigonia nel Tempio, tradotta dal Giornale del Sig. Clery, Cameriere del Re: con una breve appendice al Giornale.* 8vo. 8s. or 12s. fine Paper. Oxford printed, for Dulau, London. 1802.

The principal part of this work is a tranſlation of Clery's well-known Journal into Italian; but prefixed to that part are 24 pages, containing, as the title-page expreſſes, the birth, the character, and ſeveral ſtriking events of the life of Louis XVI. At the end is a ſhort Appendix, giving an exact account of the attendance of Mr. Edgeworth upon the King, to the fatal termination of the whole tragedy on the ſcaffold. Prefixed is alſo a good print of Louis. The tranſlation is anonymous; but, as far as we can undertake to decide reſpecting a foreign language, it is neat, terſe, and has greatly the air of an original. The previous anecdotes tend ſtrongly to prove the unfeigned love of the unfortunate King for that people, who rewarded his attachment by ſuch inhuman cruelty.

The new anecdotes ſubjoined are ſtated to have been collected faithfully, from the information of Mr. Edgeworth himſelf; they are all of courſe intereſting: the following particularly proves, that Louis ſenſibly felt the conduct of this nation towards the unfortunate exiles.

" Finita la cena, Sua Maeſtà si ritirò tranquillamente nel ſuo gabinetto, dove ſi trattene di nuovo degli affari dell' anima, col ſuo confeſſore. Dopo queſto gli domandò nuove dello ſtato del Clero, e ſentendo dire che una gran parte del Clero Franceſe eraſi rifugiata in Inghilterra, e che ivi avea avuto non ſolamento buone accoglienze, ma era ſtato anche provviſto delle coſe neceſſarie alla vita, ſclamò, *quanto è generoſa queſta Natione.*" P. 224. An acknowledgment of this kind is all the reward the Engliſh nation will deſire. May it always continue to deſerve ſuch commendation!

This work is beautifully and correctly printed, and will be very pleaſing to thoſe who are capable of reliſhing the language. The tranſlation of Clery is made from the genuine copy of his work, publiſhed in England. It is perhaps not much known here, that one of the baſeneſſes of Jacobin malice, on the continent, conſiſted in publiſhing a ſpurious edition of Clery's work, into which many falſehoods were introduced, diſgraceful to the memory of Louis. It pretended alſo, in the title, to be printed by Baylis, London; but was publicly reprobated by Clery himſelf.

ART.

ART. 42. *The Anti-Jargoniſt, or a ſhort Introduction to the Hindooſtanee Language, vulgarly but erroneouſly called the Moors, &c. By the Author of the Hindooſtanee Dictionary.* 8vo. 368 pp. 16 Rupees. Calcutta. 1800.

Until the publication of Mr. Gilchriſt's admirable works on the ſubject of Hindooſtanee literature, one of the grammars in moſt general uſe taught, as its author acknowledged, the *Jargon* only of the loweſt claſſes; ſuch a dialect as either an Indian or an Engliſh *gentleman* might be aſhamed to ſpeak. To correct the errors, and counteract the bad effects of that publication, is the laudable object of Mr. Gilchriſt in the preſent volume, which is an abſtract of his *Oriental Linguiſt.* The Introduction contains a variety of curious obſervations on the manners, prejudices, and opinions of the Indians, and will be found highly uſeful to our young countrymen in regulating their conduct towards the natives of Hindooſtan. A conciſe but maſterly ſynopſis of the Grammar follows the Introduction; and is ſucceeded by a copious Vocabulary, Engliſh and Hindooſtanee, as well as Hindooſtanee and Engliſh. Then follow ſome very uſeful liſts of technical and military terms, familiar dialogues, regulations concerning the new College of Calcutta, tranſlations from proſe and verſe, with a copper-plate engraving of the Indian Horal Diagram, and ſome remarks on the eaſtern diviſions of time.

We have already ſeen, in the Calcutta Gazette and other papers, the very honourable tribute of applauſe paid to Mr. Gilchriſt, by the committee appointed to examine the ſtudents of the newly inſtituted Academy. After ſuch a teſtimony, from judges ſo much better qualified than ourſelves, it would be unneceſſary to ſay more, than that this work appears to us not unworthy of its ingenious author; and, that with his *Grammar, Linguiſt,* and *Dictionary,* it conſtitutes a moſt complete body of Hindooſtanee philology, and renders abſolutely ſuperfluous any other didactic publication on that ſubject.

ART. 43. *A Letter, addreſſed to the Hon. Charles James Fox, in Conſequence of a Publication, entitled "A Sketch of the Character of the moſt Noble Francis Duke of Bedford."* 8vo. 28 pp. 1s. or 25 for 1l. Rivingtons.

This writer reproves Mr. Fox for his extravagant and exaggerated praiſes of the late Duke of Bedford, and chiefly for repreſenting his character as near to perfection, although no mention is made of his being attached to religion, or of any attention to its duties; but rather the contrary is implied. Undoubtedly Mr. Fox's delineation of his noble friend's character, being ſo ſolemnly pronounced, and afterwards publiſhed in a pamphlet, was a fair ſubject for animadverſion. This author has ſhown it alſo to be exceptionable in ſeveral particulars; and, though we would willingly hope it was not meant to imply, that the noble Duke was wanting in a proper ſenſe of religion, it is undoubtedly ſingular that his panegyriſt ſhould not, even in the account of his laſt moments, give the leaſt hint of his feelings or conduct on that moſt important of all concerns. Whatever may be the reader's

reader's ſentiments on this particular, the little tract before us deſerves attention from the juſtice of the writer's general obſervations, as well as for the candour and temper with which they are expreſſed. The quotations, at the end, from the late excellent Biſhop Horne's Letter to Adam Smith, on the death of Hume, cannot be too often brought to public view.

ART. 44. *A Sketch of the Life and Character of Lord Kenyon, late Lord Chief Juſtice of the Court of King's Bench.* 8vo. 40 pp. 1s. 6d. Spragg. 1802.

The Life and Character of the late Lord Kenyon might certainly furniſh materials for an intereſting and inſtructive pamphlet. Such, however, is not the *character* of the work before us; which details only ſuch particulars of his life as were already well known (and even thoſe are not always ſtated with perfect accuracy) and ſubjoins ſcarcely any remarks of much novelty or value. Till, however, ſome better account ſhall appear, this tract may ſerve as a memorial, though an imperfect one, of a character highly diſtinguiſhed, not only by very great legal abilities, but a fervid and uniform zeal for the advancement of religion and virtue. We have heard that a very able and very feeling picture of his merits, was lately given in a church which he frequently attended.

ART. 45. *Copy of a Correſpondence between the Right Hon. the Lords Commiſſioners of the Admiralty, the Right Hon. Earl St. Vincent, K. B. the Right Hon. Earl Spencer, K. G. and Vice-Admiral Sir John Orde, Bart.* 8vo. 3s. 6d. Faulder. 1802.

It is always to be lamented when miſapprehenſions ariſe between men of great profeſſional reputation, in the performance of their actual duty. The diſpute to which this pamphlet is to be aſcribed, ſeems to have had its origin in ſome form and etiquette of naval ſervice, about which we are by no means competent to decide. Both individuals ſtand very high in their country's good opinion, and both will continue to do ſo. The irritation of noble minds ſoon ſubſides, never betrays itſelf in rancour, never degenerates into malice. With this impreſſion on our minds, we confeſs we think that this publication might as well have been withheld.

ART. 46. *State of Egypt after the Battle of Heliopolis, preceded by General Obſervations on the Phyſical and Political Character of the Country. By Regnier, General of Diviſion. Tranſlated from the French; with a Map of Lower Egypt.* 8vo. 7s. Robinſons. 1802.

The principal object of this performance ſeems to be to depreſs the character and conduct of General Menou to the very loweſt degree poſſible, and to vilify the Engliſh. How far it is entitled to credit may be conjectured from the circumſtance, that the author was on bad terms with General Menou, and by him ſent abruptly home. The value of his opinions reſpecting the Engliſh may be judged of from

ſuch paſſages as theſe: "Six thouſand Engliſh were kept in check by 1700 French." "The only military operation that does honour to the Engliſh is their debarkation." "The Engliſh are conſtantly termed the "timid enemy." "The Engliſh were *forty days* in proceeding from Rahmanieh to Embabeh, *which march the French troops* uſually performed in leſs than *four days*." "The *tardineſs* of General Hutchinſon," &c. "The army of the Eaſt reached Rahmanieh in *eight days* after their landing. The Engliſh did not reach Rahmanieh till *ſixty-three* days after their landing."

What impreſſion General Regnier's publication may make among his countrymen, we can hardly venture to gueſs; with us, who ſo well know the gallantry and diſcipline of our ſoldiers, it will be received with ridicule and contempt.

ART. 47. *Provincial Coins and Tokens, iſſued from the Year* 1787 *to the Year* 1801. *Engraved by Charles Pye Birmingham.* 4to. 55 Plates, and 20 pp. of Letter-preſs. Seely, Ave-Maria-Lane. 1802.

Several publications of this kind have appeared, but the preſent ſeems to be the moſt complete. The methods taken by the editor to aſcertain what was genuine are of a ſatisfactory kind, as explained in a previous Advertiſement; and the plates, which contain in general eight or ten coins, obverſe and reverſe, are very neatly executed. Other coins may doubtleſs be found, having an apparently claim to be admitted into this deſcription; but from the pains he has taken to determine what properly belong to it, the author ventures to ſay, that "none which are here unnoticed ſhould be admitted into any well-formed collection." At the beginning of the Advertiſement it is ſtated, that "the fabrication of provincial copper coins has apparently ceaſed." The iſſuing of Government half-pence, pence, &c. of an improved value and execution, has probably occaſioned this ceſſation; and we confeſs we do not wiſh to ſee more volumes required to illuſtrate a ſubject ſo very trivial.

ART. 48. *Moral Tales, and Poetical Eſſays. By Mrs. Crowther.* 12mo. Huddesfied; Brook. 5s. 1802.

As this volume was publiſhed merely for a benevolent purpoſe, it is hardly a fair object of criticiſm. The author died a premature death, and was evidently an amiable and accompliſhed female.

ART. 49. *The Univerſal Gazetteer, being a conciſe Deſcription, alphabetically arranged, of the Nations, Kingdoms, &c. in the known World; the Government, Manners, and Religion of the Inhabitants; with the Extent, Boundaries, Natural Productions, Manufactures, and Curioſities of the different Countries, containing ſeveral Thouſand Places not to be met with in any ſimilar Gazetteer. Illuſtrated with Fourteen Maps. By John Walker. Reviſed, conſiderably enlarged, and improved, by Arthur Kerſhaw.* 8vo. 11s. Vernor and Hood. 1801.

This is certainly a very good and uſeful book of the kind, and may be recommended, as well for its convenience as its cheapneſs. It certainly

tainly contains a larger portion of letter-preſs than any Gazetteer we happen to have ſeen and examined.

ART. 50. *Six Letters addreſſed to his Grace the Archbiſhop of Canterbury, upon the Subject of Dilapidations: with a few Curſory Obſervations upon the Right to the Annual Tithes, due and accruing when an Incumbent dies: and a ſhort Inquiry into the Cauſes, why the Act of the 17th Geo. III. to encourage the Reſidence of the Parochial Clergy, has been attended with ſo little Benefit either to the People or to the Clergy.* *By A. M.* 8vo. 47 pp. 4s. 6d. Rivingtons. 1801.

We ſhall briefly ſtate this author's propoſals for the relief of the widows and families of the beneficed clergy from the grievances to which they are now ſubject; after firſt noticing his miſtake, in ſuppoſing the claim of the ſucceeding incumbent to all the profits of the living from the day of avoidance, to reſt only on *common uſage and precedent;* it originated in a clauſe of an Act of Parliament, and the growing profits were thus given to the ſucceſſor, to enable him the more expeditiouſly to pay his firſt-fruits, then lately transferred to the crown: an unſucceſsful attempt was made in the beginning of the laſt century to obtain a repeal of this regulation; and thirty years ago the ſubject was ably and fully diſcuſſed in an anonymous pamphlet, entitled "*Reaſons for an Amendment of the Statute of* 28 *Henry VIII. c.* 11. *s.* 3." But, to return to the preſent work;—far inferior, in legal knowledge and force of argument, to that we have juſt quoted, and ſhould gladly ſee reprinted;—we think no reaſonable objection could be made to the author's propoſal, "that tithes and church-dues of every deſcription be paid or conſidered as payable quarterly, in equal quarterly payments; or, where taken in kind, that proportionable compenſation for each quarter be regularly allowed." This would ſecure to the repreſentatives of the deceaſed incumbent a ſhare in the annual profits, proportionable to the part of the year elapſed at his deceaſe.

In his endeavours to remove the burden of dilapidations, we think him leſs ſucceſsful: he eſtimates their annual amount throughout the kingdom at 60,000l. and, on the ſuppoſition that, "upon an average, one quarter of a year generally intervenes between the deceaſe of one incumbent and the induction of another", he propoſes the appropriation of this quarter of the annual incomes, calculated at 12,000l. to the diſcharge of dilapidations; and thus reduces their amount to 48,000l. This reſidue, he thinks, may be provided for, by impoſing a tax of 5 per cent. on the groſs income of all benefices having a manſion and chancel to repair, and of $3\frac{1}{2}$ per cent. where there is only a manſion, and no chancel; to be annually paid to the Archdeacon, and be put out at intereſt on proper ſecurity. "One half of the ſaid ſums to remain, and their half yearly intereſt to accumulate for the benefit of the final dilapidation; the other half to be a diſpoſable fund, for current expences in the annual repair." Perhaps dilapidations would be beſt *prevented*, by the more regular holding of parochial viſitations.

ART.

ART. 51. *The Principles of Morality. By George Enſor, Eſq.* 8vo. 357 pp. 6s. Jordan. 1801.

We have before had a book with a tranſpoſed name, which was the Logic of Mr. *Dralloc*, confeſſed afterwards to be a Mr. *Collard*. We ſuſpect the name of *Enſor* to be of the ſame kind, and it may perhaps mean *Norſe*. Under the pretence of laying down the principles of Morality, this diſguiſed writer, with an inſolence and profligacy which we want terms to characterize, attacks all Revelation, and boldly denies the immortality of the ſoul; a doctrine, which even natural religion ſupports. The firſt part of his book is chiefly employed in expoſing ſome errors, as he calls them, concerning the origin and extinction of the earth; that is, in endeavouring to diſprove the Moſaic account of the Creation and the Deluge, particularly the latter. In this enquiry, and indeed throughout the volume, he purſues the ordinary method of Infidel writers, paſſing over the many ſtrong affirmative teſtimonies, and placing the difficulties that tend to embarraſs the queſtion in the ſtrongeſt point of view. Even Bolingbroke is too credulous and too orthodox for this writer, and is treated by him with no ſmall contempt. The "fictions and arguments of the prieſthood" are, however, the chief object of the author's indignation. We ſhall not follow him through all the ſophiſtries which other and abler ſceptics have in vain produced; but we cannot paſs by the aſſertion, that "ſuperſtition", or religion, for he conſiders the terms as ſynonymous, "has ſurvived the progreſs of reaſon, becauſe it has been protected "by the ſevereſt penalties." Nothing can be a more complete proof of the falſehood of this aſſertion, than the impudence with which this very book is openly publiſhed.

No ſmall pains are taken by this author to diſcredit the belief of a future ſtate, and the ſanction of rewards and puniſhments hereafter. He boldly and broadly denies, that "religion and its myſteries are the ſanctions of virtue"; and deems it "*the moſt extreme frenzy* to ſuppoſe, that a man ſhall ſurvive his mortality on earth in a conſcious independent exiſtence." In the place of this old-faſhioned doctrine, the reader will be deſirous to know what hypotheſis is ſubſtituted. It is this: that "*when mortals ceaſe to breathe, their groſſer particles incorporate with the earth, their warm juices are abſorbed by the atmoſphere, and the ſubtle cauſe of thought and motion reaſcends, and is identified with that boundleſs ſpirit,*

> "*Whoſe unremitting energy pervades,*
> *Adjuſts, ſuſtains, and agitates the whole.*"

This reverie, almoſt too fanciful for the imagination of a poet, is manifeſtly the ſerious opinion to which this *philoſopher* inclines.

Paſſing by his other ſophiſtries; his enumeration of impoſtors, whom he dares to compare with him who was a contraſt to them all; his attempts to diſcredit the diſintereſted fortitude of the early Chriſtians; his attacks upon the greateſt names, among thoſe who have adhered to religion; his everlaſting ſneers againſt prieſts, ancient and modern, we ſhall briefly ſtate the very curious *Principles of Morality* which this author

thor would ſubſtitute for the ſanctions of religion, and the belief of a future ſtate. Theſe are *Inſtinct*, *Sympathy*, and *Reaſon*. On theſe qualities of man, we have a few preliminary obſervations, which, though trite, are not unjuſt; but nothing can be more futile than the attempts to make them the ſole foundations of morals. They have indeed, when in an unperverted ſtate, a good rather than an evil tendency. Yet how feeble is the influence of the two former, how miſchievous a guide is the latter, when the mind is warped by prejudice, or corrupted by ſelf-intereſt! In ſuch caſes, the reaſon of man will rather direct him to the moſt ready means, than teach him to abhor an unlawful end: nor has it been found that men the moſt eminent for reaſoning powers have the moſt ſteadfaſtly adhered to the practice of virtue. There may alſo have been perſons inſtinctively virtuous; but goodneſs, we may venture to ſay, has ever been moſt eminent and moſt permanent when grounded on piety, and ſupported by conſcience; two motives, which can hardly exiſt but on the ſuppoſition, or rather the full perſuaſion, of a future ſtate. The author's whole ſyſtem, if it may be called one, is ſo flimſy and ſuperficial, and ſo obſcurely and confuſedly expreſſed, that a very ſhort mention would have characterized his literary abilities, had it not appeared neceſſary to reprobate his impiety, and to repreſs his inſolence.

ART. 52. *A new and enlarged Military Dictionary; or, Alphabetical Explanation of Technical Terms: containing, among other Matter, a ſuccinct Account of the different Syſtems of Fortification, Tactics, &c. alſo the various French Phraſes and Words that have an immediate or relative Connection with the Britiſh Service, or may tend to give general Information on Military Subjects in either Language. By Charles James, Author of the Regimental Companion, Comprehenſive View, &c. &c.* 8vo. 12s. Egerton. 1802.

This is a very uſeful and well-executed compilation, and muſt be very acceptable not only to every ſtudent of the military art, but will neceſſarily have a place in the libraries of moſt Engliſh gentlemen. Such a publication became at the preſent period in a particular degree neceſſary, when the French have introduced a number of new terms and expreſſions, which have been found ſufficient to form an appropriate Dictionary. There are, however, ſome things in this volume, which ſeem to have little or no connection with the military art; ſuch, for example, as *roué*, a licenſed libertine; *poor*, indigent, neceſſitous; *letter of attorney*; *iſthmus*, a neck of land, &c. &c. We repeat, nevertheleſs, our opinion, that on the whole this will be found a valuable work.

ART. 53. *The Parent's Friend; or, Extracts from the principal Works on Education, from the Time of Montaigne to the preſent Day. Methodized and arranged, with Obſervations and Notes, by the Editor. In Two Volumes.* 8vo. 14s. Johnſon. 1802.

This is a compilation from no leſs than forty-ſeven works, on the ſubject of education, many of which have received the approbation of the public; though many others have been juſtly cenſured for their abſurdity

abſurdity and extravagance. The whole, however, may be uſefully conſulted, and forms an intereſting publication. The references to the different authors, from whoſe works Extracts are taken, might eaſily have been made more perſpicuous, by merely mentioning their names at the head of each chapter or diviſion. The editor's own obſervations are but thinly ſcattered; when, however, they do occur, they ſhow general good ſenſe and knowledge of the world. The work was not originally intended for publication, ſo that the Extracts do not always appear in the preciſe words of the authors; but we do not remember to have ſeen any very material deviations. There is an Advertiſement prefixed, earneſtly deſiring parents not to ſuffer this work to fall into the hands of children; there appears to be no ſolid reaſon for the prohibition.

ART. 54. *A general Pronouncing and Explanatory Dictionary of the Engliſh Language. To which is added, a complete Vocabulary of Scripture Proper Names. By G. Fulton and G. Knight, Teachers of Engliſh.* 12mo. 436 pp. Longman and Rees, London; Hill, Edinburgh.

Since the period at which Sheridan firſt turned the attention of the liberal part of the public to "the cultivation (as he expreſſed himſelf) of the living voice," we have been favoured with pronouncing dictionaries of various forms and ſizes. "But as accuracy in pronunciation may be moſt eaſily acquired while the ſenſe of hearing is acute, and the organs of ſpeech flexible, the object of this publication is to give to the ſchools a *pronouncing dictionary* on a plan perfectly adapted to the capacities of children. This is already aſcertained; numerous claſſes of pupils having been ſucceſsfully inſtructed, agreeably to this plan, from a *Pronouncing Spelling-Book*, marked in the manner of this Dictionary: and experience has proved, that this mode of inſtruction, inſtead of impeding, very much facilitates the acquirement of a correct orthography."

Our readers, after they have paid ſome attention to that part of the pronouncing alphabet, which aſcertains the different ſounds of the vowels and of *th*, will judge for themſelves of the peculiar merits of this Dictionary, by comparing the method in which the *orthoepy* of the Engliſh language is here marked, with the methods employed by other authors of ſimilar works.

"Key to the ſounds of the *vowels* and of *th*.

"THE NAME-SOUNDS, long.

"Māte, mēte, mīte, mōte, mūte.

"*Note.* The *name*-ſounds, when *not* prolonged, are marked by ȧ, ė, ï, ȯ, u̇; as exemplified, and contraſted with the *long* ſounds, in văcāte, révēre, fīnïte, prōmōte, fūtûre.

"THE SHORT SOUNDS, unmarked, and always ſhort.

"ab, eb, ib, ob, ub,——fan, fen, fin, fon, fun.

"THE OCCASIONAL SOUNDS, *long*, âll, ârms, trûe; *ſhort*, păſs, hĕr, bŭſh.

"*Note.* Capital A, without a circumflex, denotes a ſhort expreſſion of capital Â with a circumflex; as in Âll, Already. W and Y

are

are equivalent to ŭ and ĕ; th unmarked is flat, as in *this*, th marked is ſharp, as in thing.

" *A comparative view of different methods of marking the orthoepy of the Engliſh language.*

" *Perry's method.* Ĕx'ĕr-cize and tĕm'per ănce ſtrĕngth'en the cŏn-ſtĭ tū-'tion.

" *Kenrick's, improved by Scott.* Ex'[1]er[3]cife[5] and'[1] tem'[1]per[1]ance[1] ſtren'gth[3]en[0] the[3] con[7]ſti[5]tu'[10]tion[9].

" *Sheridan's method, improved by Jones.* Eks'-er-size and' tem'-per-unſe ſtreng'-thn the kon-ſty-tu-ſhun.

" *The method of this Dictionary.* Ex'er-siz and tem'per-ans ſtrength'n the kon-ſtĕ-tū'-ſhun."

To this laſt method we give, without heſitation, the preference, on account of its ſimplicity; and we think the work before us more likely to be uſeful than any other work of the kind that we have ſeen.

FOREIGN CATALOGUE.

FRANCE.

ART. 55. *Oeuvres de* Plutarque, *traduites par* J. Amyot, *avec les notes de MM.* Brotier *et* Vauvilliers; *nouvelle édition, revue, augmentée de la verſion de divers Traités et Fragmens inédits de* Plutarque, *par* E. Clavier; *propoſée par ſouſcription, en* 25 *volumes in* 8vo. *ornés de figures en taille-douce, et d'un grand nombre de portraits d'hommes illuſtres, ou monumens antiques ayant traits a leurs vies.* Paris.

This work is continued with ſucceſs. The *third livraiſon*, which has juſt appeared, is compoſed of voll. 5 and 6 of the *Vies des hommes illuſtres*. The typographical execution of theſe volumes is by no means inferior to that of the preceding *livraiſons*. *Magas. Encyclop.*

ART. 56. *Oeuvres morales*, ou *Maximes et Réflexions de* François, *duc de la* Rochefoucauld, *précédées de ſa vie, qui paroît pour la prémiere fois, et terminées par une table alphabétique des matières plus ample et plus commode que celle des éditions précédentes.* 2 *Voll. in* 12*mo.* of 268 and 296 pp. Avignon, An. X.

The firſt volume contains the life of *Rochefoucauld*; his portrait, by himſelf, and another by Cardinal *de Retz*; an hiſtorical notice on the different editions of the maxims of *Rochefoucauld*; his *Réflexions morales*, and his *prémières penſées*, or thoſe which had been ſuppreſſed by the author

author in his laſt edition, but which had been publiſhed in one or other of the four preceding editions, and were collected by *Gabriel Brotier* in his; laſtly, the *Réflexions diverſes*, and an ample *Table des matières*. In the ſecond volume are contained Principles and Queſtions of Natural Morality, by Mr. *Fortia d'Urban*, intended by the author as a ſupplement and corrective to the moral works of *Rochefoucauld*.

Ibid.

ART. 57. *Les Oeuvres d'*Horace, *traduites en français par* René Binet, *profeſſeur de belles-lettres, ancien recteur de la ci-devant Univerſité de Paris; nouvelle édition, revue et retouchée avec ſoin par l'auteur. 2 Voll. in 12mo.* Paris.

Though the tranſlations of *Horace* are very numerous, *Horace* ſtill remains to be tranſlated. We muſt, however, allow that the preſent verſion has ſome merit; it is that of exactneſs. But how is it poſſible to render *into proſe* that elegance of expreſſion, and delicacy of ſentiment, which cannot, perhaps, even in verſe be adequately transfuſed into another language?

Mr. *B.* has conceived that he might, in the *Art of Poetry*, hazard two tranſpoſitions, which appear to be very happy. The firſt is from verſe 346 to verſe 390. On reading this paſſage, it ſeems that the author exactly purſues his idea, and having fixed the bounds of indulgence by compariſons and examples, he returns to the general rule which excludes mediocrity in regard to poetry. Here terminates this *tirade* of 44 verſes, as little connected with what follows, as it was with what goes before: this double defect of connection, therefore, and their adaptation to the place pointed out, afford ſufficient ground for believing that to be their proper ſituation, and that it was thus that Horace had arranged his ideas. If we conſider the effect produced by the omiſſion of this paſſage, and by its tranſpoſition from the place which it occupied, to that to which it is removed, we ſhall be convinced, that by this change a connection of ideas is brought about, which was not to be found in our preceding editions: of this, indeed, little doubt will remain, on reading theſe 44 verſes immediately after verſe 272. The ſecond tranſpoſition is leſs important, but it ſerves to complete the firſt reform; the four verſes found in p. 246, *Ex noto fictum carmen*, &c. as they are now placed, viſibly interrupt what Horace had ſaid on the ſubject of the decency to be obſerved even in burleſque poetry; they have been rejected at the end of this paſſage.

Ibid.

ART. 58. *Traité d'*Hippocrate, *des airs, des eaux et des lieux; traduction nouvelle, avec le texte grec collationné ſur deux manuſcrits, des notes critiques, hiſtoriques et médicales, un diſcours préliminaire, un tableau comparatif des vents anciens et modernes, une carte géographique et les index néceſſaires; par* Coray, *docteur en médecine, de la ci-devant faculté de Montpellier.* 2 Vols. in 8vo. Pr. 18 fr. Paris.

The preliminary diſcourſe, which occupies more than half of the firſt volume, contains, beſides an analyſis of this treatiſe of *Hippocrates*, and a refutation of the objections made by ſome medical writers

to

to the principles of this great man, an extremely intereſting diſſertation on the names given by the Greeks, at different epochs, to the different winds, and a comparative view of the ancient with the modern diviſions of the winds. The diſcourſe is terminated by a very learned critical notice of the manuſcripts and of the editions, whether Greek or Latin, which preceded his own.

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We think *C.'s* remark ingenious, and we are much obliged to him for it.

We alſo are thankful, as we ought to be, to "*a Real Friend*," to whom we ſhall reply more at large another time.

Cenſorinus blames us for replying to the attacks of "*a ferocious adverſary*" too mildly. The writers in the Britiſh Critic are gentlemen and ſcholars; we leave the language of rudeneſs and violence to thoſe who are neither.

LITERARY INTELLIGENCE.

Mr. Coxe has made conſiderable progreſs in his *Hiſtory of the Houſe of Auſtria*. We believe that there is no tolerable Hiſtory of the Houſe of Auſtria in any language.

A new edition of the works of *Lord Bacon*, in ten volumes, octavo, is in the preſs.

Mr. Maurice's Second Part of his firſt volume of the *Modern Hiſtory of Hindoſtan*, will very ſoon appear.

The late *Mr. Powell's* edition of *Swinburne's Treatiſe on Teſtaments and Laſt Wills*, is almoſt ready for publication.

Mr. Barton has nearly completed the Firſt Part of his *Elements of the Science of Conveyancing*. The ſame gentleman has alſo completed *Mr. Powell's Collection of Conveyancing Precedents*, in ſix volumes, octavo.

Mr. Preſton is in conſiderable forwardneſs with his *Eſſay on the Quantity of Eſtates*. The firſt volume will be publiſhed in the next Michaelmas Term.

ERRATA.

In p. 32, for *aſcribed to Anacreon*, read *in praiſe of Anacreon*; and add, "from the Anthologia."

P. 20, l. 20, for 2 *Theſſ.* ii. 12. read 2 *Theſſ.* i. 12.